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PRAYER FOR THE GENERAL CONFERENCE.—It has been recommended by *The Western Advocate* that Friday, May 1st, be appointed as a day of Fasting and Prayer in all our churches for the next General Conference. We heartily approve the suggestion. It is well said that this first general convocation after the beginning of our second century, has a historic relation, which, apart from all other considerations, will make it a memorable council. Our church has passed through a glorious century. Her persecutions are forgotten, like those of the slain spirits of the Apocalypse, in the hour of their church's triumph. She has won for herself a name and power that none can gainsay, if they still seek to resist. The coming Conference will stand between a mighty past, and, we firmly believe, a mightier future. She has been relieved from the heaviest yoke ever placed on her shoulders, a yoke she too willingly bore. She is lifting up her eyes, and beholding all nations and peoples flocking like doves to her windows. Faith and prayer are being answered, and the visions of her organizer and earliest members, Wesley and Whitefield and Coke and Asbury, and thousands on thousands more, are already more than fulfilled. The coming session should be the grandest in our history. It should break in sunder every shackle of prejudice or narrowness, raise our membership into legal oneness with the ministry, arrange for the admission of all kindred bodies on terms of perfect impartiality and fraternity, and prepare for the more complete unification in equality of all our Conferences in all the earth. The proper accomplishment of this work cannot be effected without prayer. We hope the Bishops will accede to the suggestion, and proclaim this fast. If this shall not be deemed within their province, the Conferences now about to meet should appoint such a day in their several territories. But a general service in all the church is preferable, and will be, we hope, appointed, as we are sure it will be solemnly observed.

HOLY OVERCOATS.—Quite a spicy controversy has been going on between *The Watchman* and *The Congregationalist* as to the use of protecting garments by our Baptist brethren in their ordinance of baptism. Rev. Mr. Barrows, of Reading, said that some of them used coats that preserved the officiators from being wet, and only wet the faces of the candidates, giving the latter the benefit of the proper and scriptural mode,—water applied to the head. *The Watchman* hardly denies this, except in respect to the candidates, but demands the proof. We do not wish to meddle in our neighbors' quarrels, though we may perhaps tell a story that is apropos: A Methodist minister being requested to immerse some of his candidates, feeling no scruples about protecting himself from immersion (as there is surely no command for the minister to be often baptized), having found in his church one of these consecrated garments, boots, pants and vest all in one, put it on. It fitted him too well; so that when he had walked a little way, he found he could go no farther. The air, within buoyed him up, and he would soon have been

off his feet. He made out to get at a knife, slit a hole in the aerial wardrobe, let out the air and let in the water, and so preserved his gravity physically, if he lost it spiritually.

We surmise our Congregationalist brother hit near the mark, if he did not go through it. Nor should our Baptist brethren be too sensitive. A usage that cannot withstand a joke cannot an argument; for a jest is but another name for an argument. It is proper enough to use these arguments, and is not in disagreement with other usages. Baptisteries with their warm water, no less than these protecting garments, are a proof that this mode of discharging the scriptural obligation is on the wane among its own believers. A water-side baptism is impressive. It is especially so if conducted after the model of John's and Christ's,—the candidate standing in the water, and having it put on his head. Next in impressiveness is baptism at the font; least of all in scripturality or propriety is immersion in an ecclesiastical water-vat. When this is adopted, it is natural and proper that the officiators should protect themselves with garments from their unrequired and undesired ablution.

OVER TWO THOUSAND MILLIONS OF DOLLARS are paid a single year in America for intoxicating spirits. This money given for a year and a half into the United States Treasury would extinguish the national debt. Well does *The Nation* (Boston) say of these awful figures:

Take this vast amount to pieces. It would purchase a navy of one hundred monitors, and two thousand war-vessels, thoroughly equipped, the proudest armament that ever rode upon the seas. It would build a National Capitol worth *one hundred million dollars*, and a Capitol for every State in the Union worth *fifty millions* each. It would rear *one hundred thousand* houses of worship, at an expense of *twenty thousand dollars each*. It would pay the expenses of all the religious, charitable, and benevolent societies in our land, including the ministry, Bible, Tract, Missionary Societies, etc., for the next fifty years, since all of these do not cost now, over *forty millions* of dollars annually.

How great are the poverty, crime and misery these figures prove! How earnest should be all moral and loyal men to abolish this fruitful, this almost sole remaining source of our troubles, social, personal, national. Only Prohibition can extirpate this iniquity. The great war for the Prohibition of Slavery was waged against a mightier and more profitable business; \$4,000,000,000 of property was in that iniquity, and its business relations were inextricably interwoven with every factory, counting-house and workshop in the land. Yet God tore it up, root and branch, and cast it forth as an abominable thing. So will this gigantic evil, if only his people will pray and labor and believe.

FELLOWSHIP MEETINGS.—Our church usages are creeping in everywhere. Like the spring sun they infuse their life-giving cheer into all churches. Our songs, doctrines, itinerary, revivals, class meetings, watch nights, are becoming the possession of all bodies of believers. The latest of these excellencies that has been adopted is our love feasts. We are surprised that they have not been sooner copied. The rarest, sweetest festival of the church, its bright, consummate flower, its most delicious draught which for a century has made its partakers cry out in holy ecstasy of heavenly blessedness, "I am sick with love," these church communions are at last being adopted by other orders. They call them fellowship meetings; a cold name by the side of the Scripture word agape or our exact counterpart "love feasts." *The Congregationalist* thus describes them:

On Tuesday evening following the communion, the members assemble in the social rooms,—or, if there be none, then in the lecture room, where the seats have been so arranged as to make motion and intercourse easy—and there, an hour or more is spent in freest Christian intercourse. It is understood, to begin with, that no introductions are needed, that those who may not have spoken together before, are expected to take particular pains to find each other out, and that the occasion is specially intended for Christian intercourse. This may be interspersed by prayers, hymns and addresses; or, the whole meeting may be given up to an outpouring of brotherly affection and Christian joy; may be made a conference meeting or a praise meeting, or both. It is well that the form should have some variety; but the one end is kept steadily in view—the promotion of acquaintance, of spiritual intimacy, and a blessed sense of our oneness together in Christ.

Here, too, the newly admitted members of the church are welcomed; and feel, as they are taken by the hand, that they

have indeed come into "a brotherhood." Those, moreover, who had begun to grow a little cold, have their waning affection rekindled; and persons of most opposite dispositions and associations become aware of a very precious oneness.

It will be seen that these slightly vary from a Methodist love feast, being not necessarily solely religious. We question whether the change be an improvement. Yet it might be well to engraft on our hour another for social intercourse. This will teach us at least the necessity of making much and more of this blessed institution. Presiding Elders should be careful to keep these up to their ancient excellence. They should never be neglected, or appointed on Sabbath evenings with a general audience. They are the marrow in the bones, the soul of the church. Keep them always at their original standard.

A FLOGGING POST WANTED.—Boston and Delaware are struggling with equal ardor for an obsolete barbarism. The Legislature has a committee to consider the propriety of abolishing flogging in schools. Strange that such a committee is needed to-day in Massachusetts. Boston teachers of age and renown appear to defend the privilege and assert that schools cannot be managed without the rod. Delaware boasts an equal necessity, and with better reason; for men, not children, are the objects of its punishment. That our teachers may know how to do it, read this description of a Delaware flogging bee.

The Wilmington Commercial, describes the whippings publicly inflicted on criminals semi-annually at Newcastle, Delaware. Six of the victims were colored, one a small boy, and four were white. One of these had been convicted of horse-stealing, one of assault and battery, and the remainder of petty larceny. The prisoners are stripped to the waist in the jail, a blanket is then thrown over them and they are brought to the yard. The blanket is then removed, and the wrists pinioned to the post. The Sheriff then applies the whip, which has nine leather thongs. On this occasion from ten to forty lashes each were given. The Sheriff seemed disgusted with his work, but many of the spectators seemed really to take pleasure in the scene, "especially the children, who went out of the yard, after the performance, with a yell of delight. Other criminals in the same place were exposed in the pillory. These are some of the results of slavery in Delaware.

Let us have a Boston whipping post. These masters all agree that only a few of the teachers know how to administer this punishment. They get mad themselves, and for losing their temper ought to be whipped first and worst. Erect a flogging staff on the Common, and take thither daily the boys and girls, (for this last privilege is also claimed,) and "lay on, Macduff!" There will be a big crowd to witness if not enjoy the scene. Let the License Legislature provide for this liberty of whipping. The only girl we ever saw whipped was a poor black child of ten years old. It made us, though but a lad, instantly hate the two abominations of flogging and caste; for we knew that only because she was a black girl was she thus abused. Both iniquities will soon cease, in spite of the fogeyism of Boston and Delaware and the rest of the land.

WHICH BRAGS THE MOST?—*The Morning Star* accuses **THE HERALD** of too greatly lauding Methodism. Yet because we said the Methodist Church is the parent of the Freewill Baptist, it inquires if our church "created everything?" Is she, like Eve, the mother of all the living? As we only claimed for it the creation or motherhood of that body, it is evident that *The Star* looks upon its church as equivalent to "all the living," and even to "everything." Modest, very.

A NEW DEFINITION.—President Johnson has declared impeachment a bugbear. Whereupon a representative confirms his opinion with this explanation: Congress is the bear and he the bug. When he finds himself in its embrace the pressure will be tremendous, and nothing be left of the bug, save the hum.

On the 7th inst. there was a long debate in the British House of Commons in reference to the Alabama claims. The discussion was opened in an eloquent speech by Mr. Shaw Lefevre, who, with John S. Mill and Mr. Foster, urged the settlement of the question on the plan proposed by our government. Gladstone and Stanley dissented from their views; but contended that there was no reason why the affair might not be amicably and satisfactorily adjusted.

LONGING FOR SPRING.

There's a longing in my spirit, there's a longing for the Spring,
For the sound of gushing waters, and of wild birds on the wing;
For the breath of wind-swept forests, where the fragrant buds unfold,
For the hill's green robe of beauty 'neath the sun-bright sky unrolled.

When the Autumn tints had faded and the summer birds had flown,
And the river's song grew silent, and the fountain hushed its tone;
When the flowers that bloomed in brightness, in the Autumn wind had died,
Then the ruthless wind of winter swept the stormy hills with pride,—

Then we knew how stern and wildly on the chainless pinioned blast,
While the wintry days were fleeting, storms would gather cold and fast;
How the frosty reign would widen, on the plain its spell be shed,
Till serene hours should brighten when the chilling days were fled.

Ever on the Winter's footsteps comes the fair and radiant Spring,
Life from death's cold region, bringing beauty on the rainbow's wing;
Songs for loosened fount and river sweeping onward to the sea,
Sun-bright skies to shine above us, song birds for the green-robed tree.

Adverse winds may sweep the spirit, storm and strife around us all,
Life's most cherished friends be buried 'neath a silence like the pall;
Brightest dream of hope may perish from the soul's deserted shrine,
Yet to fadeless joys we hasten if we heed the light divine.

O the light of peace that dies not on that Spring's eternal shore,
By the clouds of sin unshadowed, where no lurid tempests roar;
From the golden portals speed thee, from the mansions of the blest,
Fling thy matchless splendors o'er me, fill my soul with joyous rest!

For my soul is weary longing for that bright, eternal Spring
Where the flowers shall bloom forever, and immortal joys shall spring;
Guide me, O thou gentle Saviour, toward that fair, celestial isle,
Where unclouded day shall brighten in the glory of Thy smile!

H.

THE LIQUOR LAW AND GERMANY.

BY REV. GEORGE PRENTICE.

Since the late election laid the honor of Massachusetts in the dust and gave good words of cheer to the deadliest foes of her children, the echoes of this decision have been heard in every civilized land. I have been both annoyed and instructed by the remarks which I have heard on this topic from Americans in Germany. Among those who are here as at home, advocates and examples of total abstinence, the expression of opinion has been twofold. Some say promptly, "This is not the real verdict of the Old Bay State. She cannot permanently consent to any reversal of her glorious record on this question, but must speedily refuse again all license to intemperance in its work of death in her borders." Others express a fear lest the principle of prohibition may be destined to utter defeat, conjoined with sorrow if it should be. Among those who use liquor freely both at home and abroad, there is but one sentiment,—exultation at the triumph of their friends. To hear them, one might suppose the State Temperance Alliance had committed suicide and the churches of the Commonwealth formed a league, offensive and defensive, with the distilleries. The class who are dubiously temperate both in theory and practice, are foggy enough in their ideas of the future. They believe in temperance, but doubt whether laws help the good cause. They think prohibition right in principle, but impracticable in fact. They wish it could be sustained, but doubt if it can. They are sorry rum is triumphant, but deem it best, perhaps, to meddle with it no farther. And so, but, but, but, till you say in vexation, "but me no bats."

I have often wished that the well-meaning people of the State could see for themselves a land where the sale of intoxicating drinks is free. So many years have elapsed since the temperance movement began in New England that few have any personal knowledge of such a state of things. Two letters which I have received, call for information as to the effect of the free liquor system in Europe. I am not prepared to speak personally except in relation to Germany. Dr. Newhall told me, the other day, that open and disgusting drunkenness is far more common in England and Scotland than on the Continent. I have been over a good share of Germany and have conversed with persons from every part of the land. I shall therefore tell only what I know.

Beer is the popular and universal drink in this coun-

try. I judge that more money is spent upon this luxuriant than on any other, except it be tobacco. The breweries are very extensive, very splendid, and occupy the best sites in every city. Beer is for sale everywhere and is drunk by everybody. Whether it intoxicates or not is a debated question. Some affirm, others deny. Perhaps it does intoxicate some and not others. But at any rate, used as it is here, it must stupefy. The German beer glass holds about a pint and is often emptied.

I had no notion of the amount of beer consumed by an average German until I had been here some months. On the steamer a round-bellied fellow-passenger declared that when the eleventh glass didn't make him sick, he could drink twenty-two. I supposed this was boasting. But in August, footling it on a sultry day over a dusty road in Thuringia, a traveler asked me to ride with him. The road led along the picturesque Saale above Saalfeld. It was a rare country and the ride was grateful after footsore travel. My companion stopped at a local, or beer-house, to drink. He invited me to drink likewise, and my refusal surprised him. In explanation, I told him that many Americans never drink beer; that they do not think it well for people to drink it. "Where they drink to excess, I think it is hurtful," he replied. "How much do you drink daily?" "Eight or nine glasses." "Do you call that temperate?" "Yes indeed." "How much then do intemperate people use?" "Sixteen or twenty glasses per day." I have related this incident frequently to young men here, and find more who drink the sixteen or twenty glasses than who use eight or nine.

Some think this universal use of beer one of the special merits of Germany. It prevents the use of stronger liquor. This is often affirmed, but is it true? It is certainly not very clear here. In Berlin you see on signboards the words *Distillation* or *Distillation's Austalt*, (meaning, as you guess, distillery) as often as you see clothing stores in Boston. The places where you can obtain these distilled liquors are as numerous as groceries in America; indeed, far more so. This is true of all the country that I have seen or heard of. It is not very easy to reconcile this fact with the notion that beer banishes stronger drinks. It is equally hard to make this theory agree with many other facts. I went out one evening to buy some sugar syrup. "Is it rum that you want?" asked the dealer. "No." "Schnapps then?" "No." "Pirna Bitters?" "No." "What then?" "Syrup." While he was getting it, I looked around me. In five minutes, eight persons had drunk each his glass and four had carried off each his pint bottle of rum or schnapps. The decanters stood in a long row on the counter, while behind it was a like row of twenty gallon casks, full of various liquors. The drinkers were working-men. This is no rare experience but rather an every day one. It is very well for Bro. Mallalieu to refuse to trade with men who sell liquor in America, but it is quite another matter in Germany. I should like to see him on the scent of a total abstinence grocery in Halle. So far as my own observation goes, it is not common to see a reeling man on the streets in German cities. This is often cited by Americans in evidence of the want of drunkenness in Europe. But it really proves little. I have seen, perhaps, a dozen such cases, and these go to show why we see no more. The boys here always pursue and tease drunken persons very maliciously on the street. Their efforts to shun these petty persecutors are often comical, and sometimes distressing. The alarm of the street boys attracts the police and the police take the poor wretch off to the station. I doubt whether Tam O'Shanter ever feared the devil as an ordinary German dreads the police. This fact, conjoined with that natural shame through which all shrink from exposing themselves when in degrading circumstances, may explain the comparative rareness of public drunkenness in this country. The cases which I have seen have been on the most respectable and thronged thoroughfares of the chief cities of the land. During the four years that I was in and about Boston, I did not see so many such cases as eight months have shown me in Germany. So far, therefore, as this argument goes, drunkenness here must be to drunkenness at home as four to one.

It is easy to understand why honest people, passing rapidly through Europe, get the notion that there is little real intoxication among the people. On the railroads there are four completely separated classes of cars. In the first and second class ride the richer and more respectable people. Americans ride mostly in these and there they see little intemperance. In the third and fourth you find the poorer and lower classes. Besides these, a very large proportion of the poorest Germans never enter the cars at all. In the third and fourth class confères, it is common enough to find examples of intemperance. The flask of rum or schnapps is frequently produced and passed round. In a number of cases I have seen brutal intoxication.

All this in a few days' riding. At the hotels where the rapid traveler stops, he sees all nice and comfortable. Wine and strong drink abound but intoxication does not. Hence the conclusion that there is little intemperance in Europe. To learn the real truth one must live among the people, see their daily life, and converse with all classes. The conviction will then arise that the intemperance here is very great. I give a few illustrations:

I read lately some account of the work of a very large charitable institution. In this, nurses are trained who subsequently labor among the poor and needy. It is a kind of Protestant Sister of Charity affair. The uniform and emphatic testimony of these competent and impartial witnesses is that the intemperance of the people is very great indeed. I asked a field hand how much he earned a year. He replied, "fifty-six dollars and board." "Is this the usual price of farm labor in Saxony?" "Yes." "And how much does your beer, rum and tobacco cost you?" "Ten dollars." "Extravagant!" cried I. "No, many spend half their earnings so," he retorted. One morning I heard my host quarreling with some of his guests. I asked him afterwards what the trouble was? "They sent me out at three o'clock this morning to get some schnapps for them, and then they would not pay for extra service." This host himself was drunk every day or two, though he kept out of the way of his guests in such cases, except when he lost all control of himself. He had a mortal dread of the police, and I never knew him to be drunk on the street. Should you go to any German University you will meet many of the students with their faces badly hacked up. Some have old scars and some fresh cuts. Even theological students have their fair share of these supposed marks of honor. I saw one with a large slice taken out of his face, below the eye; many have several scars of cuts on the cheeks; some have had their noses shorn fairly off. This arises from their practice of dueling. "But how do these quarrels happen?" I asked a student the other day. "Generally when they are coming home from their *knives*." These *knives* are associations where the chief business is beer-drinking and cigar-smoking. To drink a gallon and a half of beer and smoke a dozen cigars in three or four hours is no uncommon feat for a beardless boy at one of these meetings. Coming from these, full of beer, they jostle each other on the street. One calls out to another, "You blockhead!" Thence a challenge, an exchange of cards, and in few days a sword duel. Sometimes, when they are very full of beer, not even the jostle and the epithet are required for a fight, but one civilly walks up to another and tells him that he desires to measure swords with him; and so they have at one another. Nothing can be more senseless, unless it be drinking the beer out of which most of these battles grow. The clergy drink beer, wine and often stronger drinks. I asked a peasant the other day how often he went to church. "Twice a year." "You must drink less liquor, go to church oftener and be a good Christian, so as to get to heaven," said I. He replied sincerely enough, "I am a good Christian; I can drink as much as I like, for our minister drinks a deal of schnapps, and as to going to heaven, why I shall go there of course." This is how free liquor works in Germany.

Halle, January, 1868.

ARTIST MEMORIES OF ITALY.

BY GEORGE L. BROWN.

There is one place in Rome which has been of all places of interest, to my mind, associated with the memories of great men, artists, musicians, and poets, who have sat in its dark, mysterious rooms. I mean the "Caffè Greco," in the via Condotta. When first I went there, with Crawford,—on the second evening after my arrival,—I saw in one corner, sipping their coffee and puffing their cigars, John Gibson, the English sculptor, Wolf, the Prussian sculptor, Teerlink the Dutch landscape painter, Thorwaldsen and fifty other eminent men. The coffee house is divided into five rooms. Each room is appropriated to the different nations; in the first Italian artists are easily found; in the side room on the left, what was called the long room or "omnibus," the Germans located themselves, but it was principally the receptacle of the English and Americans, and a sprinkling of men of other nations, who spoke a little English. At the farthest end of it could be seen eight or ten of the "Elevés de la Academie de France," or "Pensioners," who had obtained prizes for landscape, history, and sculpture, at Paris. In the other rooms were to be found Spaniards, Greeks, and now and then a "Turk." I entered this "hole," as I first termed it, and I thought at first I was in a coal-pit, full of smoke and gas. It smelt of boiled oil, turpentine, "McGill," and varnish. All the occupants of the seats were painters, sculptors, architects and musicians; such a clatter of tongues, rattling of coffee cups, bellowing,

forth of "caffè puro, caffè à l'ombre," "mezzo et mezzo, maritozzi," "caffè nero," "caffè con latte e zucchero." As I became acquainted with the languages I found out that each habitual visitor, English, German, or French, had an epithet, or nickname, among the waiters; and months may pass away—years, without their knowing it, although it is generally characteristic of some peculiarity of your face or person. Whenever a stranger appears, the waiters, who are very knowing and facetious, at once notice some personal defect, peculiarity, or individuality, and you are then and there dubbed with some ridiculous and monstrous cognomen, that sticks to you for life, not only in Rome, perhaps elsewhere. A very burly, big set, cross American artist was marked down in their minds, and often when he required "tick," in their books, with the appellation "bear;" and I have heard them exclaim at the top of their voices, (of course he did not understand it,) "Caffè nero per il orso," ("black coffee for old Bear,") another would cry out, "Ombre de caffè per Santo Guiseppe!" ("shade of coffee on the milk for Saint Joseph,") alluding to a demure looking artist. One of our best animal painters went by the name of "Buffalo." A parrot-nosed Englishman often ordered, "caffè latte con ova per il papagello," ("coffee, milk, and eggs for the parrot.") A thin artist, (he is now dead, poor fellow!) from his thin, spectral and living skeleton look, was catalogued "Spirito Santo," and so on. I remained for some time ignorant of my characteristic, until one day, having called for "caffè latte con maritozzi," I heard the word "naso" added by the waiter, amidst the smile of the other artists; and then remembered that I had an unusual allowance of that very prominent organ, and which in my youth I had been very sensitive about, often avoiding the light from throwing its reflection upon the wall, in any way to show it myself or others. I now clearly understand that, whether I liked it or not, hereafter I was to be called "Nasone,"—"Big Nose."

WOMAN AND CHRISTIANITY.

In the great debate now going on concerning the place and function of woman in the State, it is well to recur to the source whence all this agitation arises, and thus learn the law under which it must be developed. Many advocates of woman's rights, some of them women themselves, say as Mrs. Dall did at the Unitarian Convention, "We acknowledge the leadership but not the lordship of Christ." Such persons harm the cause they seek to advance. All woman has of position she owes to Christ. All she can have must come from the same divine Lord and Master. In "Merivale's Conversion of the Northern Nations," we find this excellent statement of the equal nature, origin and relations of man and woman as revealed in the Word of God, and the workings of grace on mankind:

"When the fullness of time was come, God sent forth his Son, made of a woman."

The Scriptures of the Old Testament opened with the divine recognition of the importance of the woman in the economy of God's spiritual dispensations. In the development of our spiritual life, in our training for a spiritual future, her share is at least as great as that of the man. Her part in the Fall, in the sin, in the disobedience against God, in the denial of his Providence and Judgment, have been as great at least as that of the man. She stands in God's first revelation of his love and justice, on the same line with man her partner. She was placed in the same state of favor, and falls under the same condemnation. Again, God's second dispensation opens with the recognition of the importance of the woman. She is chosen to be the instrument of blessing. She receives the honor, which is above all honors, of becoming the channel of divine grace, as she had before drawn down divine retribution. Jesus Christ, the Son of God, takes the form of man to teach and preach and suffer, as was required of him; but He takes that form through the woman; and thus forever seals with the most glorious and irrefragable sanction, the equality of the woman with the man in God's spiritual economy. Henceforth all we have said of the common claims of man one with another,—of the mercies of God—the decrees of God, the providences of God being extended equally to all men, rich and poor, bond and free, Greek and barbarian,—all that the gospel proclaimed, and the temples and the schools denied or so grudgingly admitted,—must be carried out to their full extent, and applied to the woman also. Reason and logic require it. Do not our own hearts respond to the appeal and accept it? Do we make any difficulty in acknowledging the equality of the woman with the man in the sight of the universal Father? of the Creator, the Redeemer, the Sanctifier? Is not such a doctrine generally understood among us as a thing of course? Who thinks of questioning it? Do we not rather scorn and reprove the pretended revelations of heathenism, which have so commonly denied or disregarded this essential quality, and robbed woman of her crown of spiritual glory?

WOMAN UNDER PAGANISM.

Upon the spiritual state of the woman, such as she was regarded under the highest Pagan culture, I need not enlarge. She was degraded in her social position because she was deemed unworthy of moral considera-

tion; and her moral consideration, again, fell lower and lower, precisely because her social position was so degraded. This is notoriously the judgment of history upon the subject. Most painful would it be, most revolting to enter into the proofs of it. But this we may remark in passing, that, if we can trace, as I have already allowed, some slight advance of man's moral consideration under the later Paganism, there is no such advance perceptible in the moral consideration of woman. This field of human culture still remains, I think, wholly barren. And accordingly the woman seems to become morally worse, more frivolous, more degraded. The highest results of Pagan teaching have left one half of human kind untended, unexalted, undorned. The elevation of women under the gospel was undoubtedly a new revelation to the Greeks and Romans.

WOMAN UNDER THE GOSPEL.

But nothing, assuredly, is more marked and signal than this elevation, this moral advance, of woman under the Christian covenant. The Saviour of man is himself born of woman. His virgin mother is pronounced blessed. She is deemed worthy of a special revelation. She is visited by an angel. She receives a message from God. Mary is a second Eve; more highly favored, and proved by her faith more worthy of favor. And from the first the sex receives a share of her favor. The inspiration of faith shed abroad in her soul is transfused into her companions, the companions of her Son also,—the faithful women who are ever found most attentive in listening to him, most patient in suffering with him, most constant in believing him, most ardent in expecting his return. The apostles, once and again, waver, dispute with one another, flee from him and deny him; but the women never. The women are always faithful, always loving. The men argue with him and misdoubt him; the women anoint his head with ointment, and wash his feet with their tears. It was not to the women that He said, "Could ye not watch with me one hour?"—not to the women that he thought it fitting to exclaim, "Watch and pray that ye enter not into temptation!" Those holy women, who are set as patterns and teachers to their sex, received from him no rebuke, evinced, as far as has been shown to us, no spiritual weakness.

And firmly on the Christian conscience has ever been impressed the example of their piety. It has sealed the claim of woman to equal consideration before God, and therefore to common consideration with man. A new cardinal truth, at which no believer has ever caviled, has sunk deep into the human soul. By the spectacle and the study of the love and faith, the patience under tribulation, the constancy in good works of the Maries and Martha and Dorcas in Scripture, of Monica and Paula, and so many others whose names are treasured in the archives of the church, the views of mankind upon the relations of man to woman have undergone a silent but complete revolution; and, I might add, a new bias has been given to the history of mankind.

FROM HERE AND THERE.

"The first-fruits of the Spirit," I understand the first works of the Spirit in our souls. We have repentance, that gem of the first water. We have faith, that priceless, precious jewel. We have hope, which sparkles, a hope most sure and steadfast. We have love, which sweetens all the rest. We have that work of the Spirit within our souls which always comes before admittance into glory. We are already made "new creatures in Christ Jesus," by the effectual working of the mighty power of God the Holy Ghost. This is called the first-fruit because it comes first. As the wave-sheaf was the first of the harvest, so the spiritual life which we have, and all the graces which adorn that life, are the first gifts, the first operations of the Spirit of God in our souls. We have this.—*Spurgeon.*

That old Puritan, Jeremiah Burroughs, in his Exposition of the Prophecy of Hosea, relates a very significant anecdote, illustrative of the times, and of the influences and arguments employed by the Prelatical party to depress their opponents. "It was speech," he says, "not many years ago, in a public Commencement at Cambridge, made by the Vice-Chancellor speaking to the young scholars, wishing them to take heed of being Puritans. What can you get in that way, said he. You shall live poorly; perhaps you may have some three half-penny benefit in following that way; but in the other way, come to be children of the church, and then you may be sure to have good benefices; you may come to be prebends, to be deans, to be Bishops. Thus he persuaded the young scholars to take heed of Puritanism.

A Jesuit father, who, pursuing the country road, encountered a peasant and his wife, with whom he entered into conversation. The woman, having, as usual, the longest tongue, inquired where he was curé. "I am not a curé," replied the priest. "Then you are a vicar?" "No; I am of the Company of Jesus." At this the peasantess looked at the river, and further, with a stupefied air, exclaimed: "You are of the company of Jesus! Are you, then, the Virgin Mary?" "But you know well enough that I am not!" exclaimed the astonished Jesuit. "Are you St. Joseph, then?" "O, no indeed!" "Then," said the woman, looking gravely at her husband, "is it possible that he is the mule?" She was thinking of the Flight into Egypt!

Passing along the road the other day we thought we had found a very beautiful knife. On picking it up, it was found to be only a handle without a blade. So do

we hear very beautiful sermons—well written and well read—but they are without the *blade*. They cut out no cancers of sin, and carve out no models of piety. Sermons must have blades.

A little girl in Yorkshire, when water was scarce, saved as much rain water as she could, and sold it to the washerwomen for a penny a pailful, and in this way obtained several shillings for the missionary society. When she brought it to the secretary, she was not willing to tell her name. "But I must put it down where the money came from," he said. "Call it, then," replied the little girl, "rain from heaven."

Little Frank was taught that every one was made of dust. One day he was watching the dust in the street as the wind whirled it in eddies. "What are you thinking of?" asked mother. "O," said Frank, with a serious face, "I thought that the dust looked as though there was going to be another little boy."

"Do you smoke, Señorita?" said a gentleman who discovered Madame —, of the Italian Opera, refreshing herself in that way on her travels from Boston to New York. The answer had a good deal of Tuscan naïveté. "Yes," responded the lady, "I smokes, and I drinks, and I does everything vot is vicked!"

When the Duke de Choiseul, who was a remarkably lean man, came to London to negotiate a peace, Chas. Townshend, being asked whether the French Government had sent the preliminaries of a treaty, answered, he did not know, but they had sent "the outline of an ambassador."

A diminutive attorney, named Else, once asked Jekyll:—"Sir, I hear you have called me a pettifogging scoundrel?" "No, sir, I never said you were a pettifogger or a scoundrel; but I did say you were *little Else*."

A Christian's experience is like a rainbow, made up of drops of the griefs of earth, and beams of the bliss of heaven.—*Spurgeon.*

Josh Billings says he believes in the final salvation of men; but he wants the privilege of picking the men. When Eve became a Ritualist. She was at the beginning Eve-angelical, and then she put on vestments.

Women of iron constitution—Dumb belles.

Woman's sphere—hemisphere.

Light infantry—Babes in arms.

A sour parent—Mother in vinegar.

A woman's greatest pet—Ill humor.

A thorough washerwoman—Sal Soda.

THE DRAGON'S TEETH.

* In view of the conflict going on in the Legislature between the factions of free rum and a license, the following picture of a like conflict of yore, is worthy of consideration. It is from the admirable poem, Jason. May its results be verified in the present contest.

Then Jason took the sack, and with it went About that field new turned, and broadcast sent The white teeth scattering, but or ere he came Back to the altar, and the flickering flame, He heard from 'neath the earth a mu ter'd sound That grew and grew, till all that piece of ground Swelled into little hillocks, like as where A stricken field was foughten, but that there Quiet the heroes' bones lie underneath The quivering grasses and the dusky heath; But now these heaps the laboring earth upthrew About Mars' acre, ever greater grew, And still increased the noise, till none could hear His fellow speak, and paleness and great fear Fell upon all; and Jason only stood As stands the stout oak in the poplar wood When winds are blowing.

Then he saw the mounds

Bursten asunder, and the muttered sounds Changed into loud strange shouts and warlike clang, As with freed feet at last the earth-born sprang On to the tumbling earth, and the sunlight Shone on bright arms clean ready for the fight.

But terribly they showed, for through the place

Not one there was but had his staring face,

With great wide eyes, and lips in a set smile,

Turned full on Jason, who, for a short while,

Forgot indeed Medea's warning word,

And from its golden sheath half drew his sword,

But then, remembering all, cried valiantly—

"New born ye are—new slain too shall ye be,

Take this, and round about it read your doom,

And bid them make new dwellings in the tomb,

Wherefrom ye came, nor ever should have passed."

Therefrom the ball among the host he cast,

Standing to watch what next that folk would do.

But he the ball had smitten turned unto

The one who stood by him, and like a cup

Shattered his head; then the next lifted up

His axe and slew the slayer, and straightway

Among the rest began a deadly fray.

No man gave back a foot, no breathing space

One took or gave within that dreadful place,

But where the vanquished stood there was he slain,

And straight the conquering arm was raised again

To meet its match and in its turn to fall.

No tide was there of fainting and recall,

No quivering peanon o'er their heads to flit,

No name or eager shout called over it,

No groan of pain, and no despairing cry

From him who knows his time has come to die,

But passionless each bore him in that fight,

Scarce otherwise than as a smith might smite

On sounding iron or bright glittering brass.

So little by little, did the clamor pass

As one by one each fell down in his place,

Until at last, midmost the bloody space,

One man was left, alive but wounded sore,

Who staring round about and seeing no more

His brother's spear's against him, fixed his eyes

Upon the queller of those mysteries.

Then dreadfully they gleamed, and with no word,

He tottered towards him with uplifted sword,

But scarce he made three paces down the field,

Ere chill death reached his heart, and on his shield

Clattering he fell. So satiate of fight

Quickly the earth-born were, and their delight

With what it fed on perished, and one hour

Ripened the deadly fruit of that fell flower.

THE HOME TABLE.

HEAVEN.

Those words, "no tears," will look so blessed
To eyes grown dim from weeping;
Those words, "no death," will come so glad
To bodies grave-ward creeping;
"No sorrow," wakes a thrill in hearts
Long dead to other thrilling;
"No crying," sounds so soft to ears
Earth's means have long been failing.
"No night there" seems so bright to those
Whose sun sank back at dawning;
"No sea," sounds calm to those who sail
Long tempest-tossed and mourning;
"No pain" drops blessed on aching breasts
Which face their deepest dreading;
That "rest" falls sweet on weary feet
Unchoiced pathways treading.
But chiefly not for these, O Lord,
I would most long for heaven;
For these blessed gifts not mostly prize
That home thy grace is given;
But rather that there enters there
No thing which can defile;
That there my daily life shall be
The sunlight of God's smile;—
Less that my eyes are wiped from tears,
Than that they rest on thee;
More that my heart shall love thee right,
Than free from pain shall be;
That there I shall love holiness,
And sin shall be abhorred,—
Less for the woe it hath brought me,
Then that it grieved my Lord;—
That there my will abidingly,
Shall be at one with His,
Not fitfully and changefully
As here it always is;
That there no sin shall ever spot
My blood-washed soul again;
I shall be pleasing in his sight,
Because I have no sin;—
There ever at his feet to sit,
And wonder at the grace,
So large, so free, that it hath found
In heaven for me a place.
O not myself, but God shall be
The centre in that day;
The blessed gift of heaven will be
The putting self away.
—*Sunday School Times.*

"IN MY FATHER'S HOUSE ARE MANY MANSIONS."

When a Christian young man of nineteen, with fine talents well improved, of studious habits, of pure morals and sweet temper, is called away from opportunities of usefulness here into the unseen world, we may with propriety say in the Master's own words, "the Lord hath need of him." There is a sphere where the Master himself has gone, where all his powers and all their improvement will be required. It has been said that the strongest indirect evidence that we can have, that there is intimately connected with this, another intelligent life, is the departure of such a young mind from this world with a rich provision for an active life as yet unused. There is no waste in the divine economy; even the hills are weighed in a balance. A wise Providence does not permit these large, rich, sanctified accumulations to be lost. "They cease from their labors here, but their works do follow them." To what special offices in the higher life these young Christians are called, has not been revealed, but we shall understand this hereafter. Perhaps it is some service for which those who have been the least corrupted by the poison of sin, and whose sensibility has been in the least degree blunted by the spirit of this world, are best fitted.

The writer, a few weeks since, visited the parsonage of a friend of his and of every reader of THE HERALD for many years. The younger son who had been an invalid for some months, was evidently passing his last hours in the earthly society of his parents and friends. His flesh had fallen from his limbs, and his step trembled as he walked. His cheeks were thin and his face flushed; but his eye was very bright, and there was a pensiveness in his look, although he was very cheerful, which always impresses the observer. There was nothing in his manner or conversation that denoted the least agitation in view of his situation. He felt still a lively interest in all the events of the day. He did not shrink from allusion to the probable early termination of his sickness, but spoke of it in the same manly, unaffected way that he talked of other subjects. It was his theory that his Saviour saw that this discipline was required to save him. His conversion had been undoubted; but he had become so interested in business, and his mind so engaged in worldly occupations, that he was losing somewhat the fervor of his zeal in religious things. "And the Saviour came after me," he said in his quiet but emphatic way. Evidently, although attended at that time by no special demonstration, the Saviour had revealed himself in the threatening aspects of his disease to the young disciple, and said to him, "It is I, be not afraid."

George Coles Woodruff was such a young man as we expect and love to find in a pious and cultivated home. Fond of books and study from his earliest years, with a taste for a much higher order of literature than most of his companions, which he constantly cultivated, his education from the first was shaped with

the expectation that it would include a full collegiate course. About three years ago, however, his mind was by some means diverted towards a business life, although during his last months of health the old inclination for study returned upon him. His earnest zeal in this direction prompting him to too close mathematical and philosophical study in the evenings after his day's labor, it is feared seriously affected his health. His business life opened very successfully. He won the respect and affection of his employers by his noble manliness and faithfulness. During his long sickness their regard for him continued, expressed by many and generous gifts and attentions.

Almost his only serious sickness was this which proved to be his last. One day last March, at the edge of the evening, upon his return home, he was attacked with slight hemorrhage. The best medical advice in the city was secured, and although the immediate difficulty was relieved, the disease which had already seized him with an unrelenting grasp, continued its slow but certain work unto the end. "He never mentioned," says his father in an affecting record of his last days, "the subject of death, and never desired to know the opinions of his physicians upon the subject, but throughout his entire sickness, was thoughtful, solemn and cheerful. His religious experience at first was hesitating and full of questions. He wrote bitter things against himself for lack of faithfulness, and declared his purpose, if God spared him, to be a more reliable Christian; but as his illness continued, his views of Christ became more clear and simple, until he passed into a state of perfect reliance on Him as his Saviour.

At times, when he was so weak that a stranger would almost think him faint, he would insist that his mother should read the Bible to him, and he would then fall upon his knees and remain in prayer half an hour at a time. Gradually and gloriously his prayers were answered, and during all of the last week of his life he gave the most satisfactory evidence of his meetness for heaven. He was very choice in his words when he made any statement as to his religious condition. Every one that talked with him felt that he was saying nothing for effect; but on his last Sabbath and all through the last night of his life, his reserve yielded to his new consciousness of safety, and he spoke freely of his unyielding trust in Jesus. On the last Sabbath morning, after my sermon, I was alone with him; and referring to a very gracious season of prayer in the family devotions of the morning, he said, "Father, how did you feel while you were praying with us this morning?" and before I could answer, he added, "My soul seemed so full of heavenly feeling that I almost thought I was in heaven."

"On Tuesday evening a young friend knelt by his bedside, and said to him, 'George, are you happy?' Apparently too weak to speak, he nodded assent; but when his friend said, 'George, are you trusting in Jesus?' he instantly replied, with marked emphasis and decision, 'He is my only hope.' Again and again during the last night, between his paroxysms of pain, he would respond so hopefully and beautifully to all questions about Christ and heaven, that it will be a night, the memory of which we shall cherish forever. I said to him, 'My dear boy, I hope that we shall all meet in heaven.' He solemnly responded, 'Amen! Father, I think we shall; there are more than half of us there already.' He was full of the tenderest love for all that were near to him. At one time he seemed anxious to talk a little to his brother, but was hardly able to speak. Calling him to his side, his brother said, 'What shall I do, George?' He promptly answered, 'Do right!' About twelve hours before he died he had an attack of fainting. When he recovered, his mother, a little off her guard, began to cry, and said, 'Dear George, I thought you were going to leave us.' He calmly replied, 'Did you, and wasn't you willing?' He then called to a friend standing in another part of the room, and said, 'Come here and comfort mother.' Thus the dreadful and glorious night wore on, until 8 o'clock in the morning he went home to heaven."

A touching incident occurred in his last moments illustrating the remarkable patience and sweetness with which, sustained by grace, he bore all his sufferings. The faithful Catholic servant girl, who had been in the family since George was eleven years of age, and who had waited upon him during all his sickness, as he was breathing his last, offered the touching and earnest prayer, "Lord Jesus, for his patient suffering during these long months, let him into heaven." Her kind heart had been so impressed with his enduring patience that, following the teachings of her church, she confidently urged it before God as a reason for his salvation.

The sympathies of the sick boy were earnestly awakened during his sickness in behalf of the poor. He constantly asked his father about the sick poor with whom he came in contact in his pastoral visits. Con-

trasting his own comforts with their wants, he would often say, "Father, what can the poor do, when they are sick?"

But he is now where the inhabitants never say "I am sick," and where the devout Lazarus is comforted.

To lose such a boy, on the human side, is an irretrievable loss; on the heavenly side, an inestimable gain. We must at the same time proffer our tenderest sympathies, and offer our congratulations. He will not come back to gladden again his earthly home, but those that loved him here can meet him again in a better home, never to be separated from him.

B. K. P.

A BANK FOR LOSINGS.

BY REV. T. L. CUYLER.

On the chief thoroughfare of this city I often pass a stately *Savings Bank* built of freestone, and I see groups of working people going in to deposit their hard-earned money. Some are mechanics; some are Irish domestics; some are poor widows laying by a few dollars for their fatherless children.

But on the same street the Tempter has opened more than one *Bank for Losings*. In some parts of the city there is one on nearly every corner. In almost every rural hamlet, too, is there a similar institution. New York city contains six thousand of them.

In each of these Banks for Losings is a counter on which old men and young, and even some wretched women lay down their deposits in either paper or coin. The only *interest* that is paid on the deposits is in redness of eyes, and foulness of breath, and remorse of conscience. Every one who makes a deposit, *gains a loss*. One man goes into the Bank with a full pocket, and comes out empty. Another goes in with a good character, and comes out with the word *drunk* written on his bloated countenance. I have even seen a mechanic enter in a brazen coat, and come away again *looking as if the mice had been nibbling at his elbows*.

I have known a young clerk to leave his "situation" behind him in one of the Devil's *Banks of Losings*. Several prosperous tradesmen have lost all their business there. Church members have been known to reel out from these seductive haunts,—trying to walk straight, but *backsliding* at every step. What is worst of all, thousands of people go in there and lose their immortal souls!

If the cashiers of these institutions were honest, they would post on the door some such notice as this:

"BANKS FOR LOSINGS.—Open at all hours. Nothing taken in but good money. Nothing paid out but disgrace and disease, and degradation and death. An extra dividend of *delirium tremens* will be paid to old depositors. A free pass to *Perdition* given to those who pay well at the counter; also tickets to *Greenwood* and other cemeteries entitling the holder to a *Drunkard's Grave*! All the children of depositors sent without charge to the orphan asylum or the almshouse."

Young men! beware of the banks for Losings. Some bait their depositors with champagne; some with ale or Bourbon; some with a pack of cards, and others with a billiard-table. If you wish to keep character—keep out!

Young ladies! never touch the hand that touches the wine-glass. Never wear the name of a man who is enrolled on the deposit-list of the Devil's bank. Never lean on the arm that leans on the bar-room counter. It will be a rotten support.

The best savings bank for a young man's money is a total abstinence pledge. The best savings bank for his time is honest industry and a good book. The best savings bank for his affections is a true woman's heart. The best savings-bank for his soul is a faith in the Lord Jesus Christ.

But if you do not want your greenbacks turned into *black eyes and red noses*; if you don't want your pocket emptied, and your character *worm-eaten*, and your soul drugged with the poisons of the pit—then keep outside of the "National Brandy Bank for Losings."—*The Evangelist.*

SCRIPTURE ENIGMA, NO. 11.

I am composed of 9 letters.

My 5, 7, 3 is to cover with turf.

My 6, 2, 1 is a Hebrew liquid measure.

My 3, 4, 8, 9 is to immerse.

My whole is a Scripture declaration.

Answer to Enigma No. 10.

"There shall no evil happen to the just; but the wicked shall be filled with mischief."—PROV. xii. 21.

THE BISHOPS, AND THE GENERAL CONFERENCE,
ARE THEY REVOLUTIONARY?

The undersigned, members of the Laymen's Central Committee for the New England Conferences, when commencing their work of sending out petitions to the churches connected with said Conferences, found it necessary to send out a brief circular with the needful directions to our brethren as to their mode of procedure, and also it was judged fitting that we should set forth in a brief form some of the reasons which influence our minds to petition our General Conference to introduce so far as they may, a representation of the laity into that body—our highest synod and only legislative body for more than a million of church members.

Our reasons were necessarily very brief, as it was useful to condense them into very limited space, we did not refer to arguments drawn from grounds of expediency, simply from want of room. It was not from any want of confidence in that class of arguments that we omitted to refer to them; we were further impressed that this view of the subject had been fully discussed in our church journals,—and further, the speeches of the late Convention at Tremont Temple had quite fully presented that view, and had been widely circulated, and inter-

ed still to be circulated by means of the Supplement to ZION'S HERALD; we had room therefore to refer only briefly to the scriptural and historical argument.

The undersigned have no personal controversy with the writer of the attack upon our circular,—nor with our esteemed brethren who have endorsed that attack. Indeed, we should hardly think it worth while to prepare and publish this defense, had it not been that that document was signed and endorsed by nine worthy laymen from different parts of New England. We think that our brethren have failed to comprehend our position in reference to the question of Lay Representation in our church. They are pleased to characterize our movement as "revolutionary;" a term which we beg leave to say is entirely inappropriate.

It should be remembered that our bishops in their quadrennial address to the General Conference, held in Buffalo, N. Y., in May, 1860, used the following language in reference to this subject. See Journal, 1860, p. 319.

"We are of opinion that Lay Delegation might be introduced in one form into the General Conference with safety and perhaps advantage,—that form being a separate house, the General Conference being composed of a house of clerical, and a house of lay delegates deliberating together, but acting as separate houses, and no action being valid without a majority of each separately obtained. We believe this would be fully satisfactory to our intelligent laity who appreciate the value of our peculiar ecclesiastical polity, and we judge would not be unsatisfactory to the ministry of the church."

It should also be remembered that that General Conference, with great unanimity, after a long and full consideration of the subject, adopted the following resolution:

"Resolved, That we, the delegates of the Annual Conference of the Methodist Episcopal Church in General Conference assembled, hereby approve of the introduction of Lay Representation into this body, when it shall be ascertained that the church desires it."

They furthermore referred the matter to the people, or "male members over twenty-one years of age," to be voted upon, declaring that they were willing to introduce Lay Delegation if the majority of the people desired it. It was found that there was a majority of our people on the Atlantic and Pacific slopes in favor, while the Mississippi Valley was largely adverse, and the question with the people was lost for the time being, owing as we believe to the limited time for discussion and operation, and the unsettled state of the church.

The General Conference of 1864, however, reaffirmed the positions adopted in 1860, and further declared its readiness "to receive the petitions and memorials of our people and consider them most respectfully."

Thus the bishops of the church have solemnly declared their belief that Lay Representation might be introduced into the General Conference "perhaps with advantage;" and the last two General Conferences have approved of the principle by large majorities. It follows, therefore, if we are "revolutionary" in our proceedings, that the bishops and the last two General Conferences have long ago preceded us in the work of "revolution." We conclude, therefore, that the lay delegations of this day are the *loyal men*, and their opponents must be reckoned as opposed to the latest declarations of the supreme legislative and governing body.

Our brethren seem to have overlooked the fact that the question of Lay Representation is in a *new position*. We are by no means in the position of the lay representationists of 1821 and of 1828. The General Conference of 1824 carefully considered the subject, memorialized as it was by many of our most respectable laymen and ministers in its favor, and came to the conclusion that it was then "inexpedient." The action of that Conference did not allay the storm that was gathering. The controversy went on and became mingled with asperities and personalities. "The History and Mystery of Episcopacy," by the violent Alexander McCaine, seemed to aim at the destruction of our entire ecclesiastical economy. The Episcopacy, the Presiding Eldership, and by consequence the Itinerancy, with him,—all must be thrown overboard. It is proper to say, however, that but few approved of the destructive doctrines of Mr. McCaine. The "Reformers" themselves repudiated him as their leader. But yet they were too much inclined to overthrow and destroy what our fathers had built up. The Episcopacy especially was odious to many of them. But this essential feature of our church economy was saved by the vigorous defense especially of Dr. Emory, afterwards bishop. The presiding eldership also was very distasteful, as being appointed by the bishops, and not elected by the Conferences.

Under these circumstances, the more judicious friends of Methodism, and of our Wesleyan economy were aroused. Dr. Thomas E. Bond buckled on his armor and entered into the defense of the church and of the General Conference as it then existed. Though in 1824 he was himself a *memorialist* in favor of Lay Delegation on the ground of "expediency," and not of "abstract right." In 1827 he published his able "appeal," which was received with general favor by the friends of the church and its institutions. He called his opponents in that appeal rightfully "reformers" and "revolutionary," because they professedly sought not only to introduce Lay Delegation into the General Conference, but also to change the presiding eldership and the episcopacy.

But the case is now entirely different. After forty years of thought, discussion and experience; after the churches have become matured, and settled and powerful, and our missionary labors extended into many foreign countries, and our publishing and educational interests having become vast beyond any precedent in the history of the church, our General Conferences of 1860 and 1864 have kindly opened the door for the laity to come in to the chief governing and legislative body. It is an instance of *noble magnanimity*, which we hope our laity will cordially accept.

Men in the religious world, as well as in the political, are inclined to hold on to power. But our General Conference of Christian ministers after having held the power of government in the church for more than eighty years, do now say to their Lay brethren, "Come in if you will, and share this labor and responsibility with us your pastors. Under God we welcome you if you so elect. Please express your wishes by petitions and memorials, and in our meeting in 1868 we will make the needful changes in our rules, so that our brethren may hereaf-

ter sit with their pastors in the chief governing bodies of the church."

Now this is brotherly and Christian. It is after the apostolic model in the first Christian council at Jerusalem, and after the examples of the Scriptures and of the primitive church. How, in view of the above facts, can our brethren call us "revolutionary?"

There is another fact to be observed. Revolution implies change, or overturning of existing institutions. The Lay Delegationists of these days do not desire nor seek any change in our present economy. The episcopacy, the presiding eldership and the itinerancy are all precious to us, as affording to a lost world the very best mode of gospel ministration ever yet devised. We only seek to incorporate legally and more efficiently the laic element, according to the scriptural and primitive plan, not to rule the church but to be united with it in extending the work of the gospel. It is not a revolution in the church that we seek, but a proper development and enlargement of our means of usefulness, and an increase in the power of our Methodist Christianity to carry forward the victories of the gospel in the world. Indeed, upon the plan of separate houses, as suggested by our worthy bishops, *we are precluded altogether from the power of revolutionizing the least thing*. How manifestly unjust then, to call our measures "revolutionary."

It should be observed still further that the latest expressions on this subject by the NEW ENGLAND ANNUAL CONFERENCES are in favor of Lay Representation.

The New England Conference in 1865, Resolved that the quarter of a million of legal voters in our church are eminently fitted by their interest in its welfare, by their generous support of its institutions, by their consistent piety, general intelligence and practical experience to participate with its 7000 traveling preachers in its highest legislation and in the direction of its benevolent, reformatory and educational enterprises, and that we therefore approve of the introduction of Lay Delegates into both the General Conference and the Annual Conferences whenever it shall be ascertained that the church desires it, and can be effected without exciting the spirit of rancor and schism.

Resolution of Providence Conference, 1865.

Resolved, That with the General Conference of 1860 we approve the principle of Lay Representation, and shall welcome its incorporation into our ecclesiastical system whenever it shall appear that a majority of our people desire it, and a mode of doing it without risking the fundamental principles of our economy shall be devised.

Resolution of Maine Conference, 1867.

Resolved, That the Maine Conference believes it just and proper for the laity of the M. E. Church to be represented in the General and Annual Conferences, by a due proportion of ministers and laymen provided they so desire.

Resolution of the East Maine Conference, 1865.

Resolved, That we approve of the introduction of lay delegates into both the General Conference and the Annual Conferences whenever it shall be ascertained that the church desires it, and it can be effected without exciting the spirit of rancor and schism.

Resolution of the New Hampshire Conference, 1865.

Resolved, That we hereby re-affirm our former action in favor of the principle of Lay Representation in the General Conference.

Resolution of the Vermont Conference, 1865.

Resolved, That we have great confidence in the piety and intelligence of the lay members of our church, and in accordance with the judicious action of the General Conference of 1860, we approve of the introduction of Lay Representation into our General and Annual Conferences when it shall be ascertained that the church desires it.

The above resolutions are the *latest* expressions of sentiment on this subject by the several New England Conferences, and they are all in favor of the principle of Lay Representation, and of its introduction into the General and Annual Conferences so soon as the church desires it. Are we not acting legitimately and loyally in circulating our petitions, and is it courteous and brotherly for the endorsers of that document to charge us with being "revolutionists," and endeavor to obstruct the free use of the sacred right of petition, especially when we are acting in harmony with the last acts of both our General and Annual Conferences?

WILLIAM CLAFLIN,
LIVERUS HULL,
B. B. RUSSELL,
FRANKLIN RAND,

EDWARD H. DUNN,
ALDEN SPEARE,
DAVID SNOW,
T. P. RICHARDSON,

WM. C. BROWN.

Boston, March 2, 1867.

OUT WEST.

BY REV. Z. K. MUDGE.

LIFE IN THE CARS.

What a world of varied life is presented for the study of the thoughtful traveler in the express trains of the great thoroughfare between the East and West! I studied the men within rather than the sights without. These studies painfully impressed me with the evidence of the prevalent use of rum and tobacco. I cannot help the connection in the statement of the latter with the former. It is not my fault that it keeps bad company. I said I studied men, but I would be understood in the generic sense, for the first subject of special observation was a well-dressed woman, with a liquor-flask—plainly such from its odor—who placed herself conspicuously against the side of the car, and drank freely and frequently, and passed it to an old gentleman sitting behind her, urging him with decided emphasis to "drink, drink freely," adding, "it will do you good." This was before I had left our own State! Query—did the result of our recent elections have anything to do with the shamelessness of this act? The farther you go West the more abundant at every stopping place are the liquor saloons, and the more general the rush of the passengers for them. Missouri especially abounds in lager beer establishments. The Germans—honest souls—write up "bier," leaving us to supply the omission by prefixing "the" surest and quickest way to—"the bier." But alcohol is not so great a traveler as tobacco. No place but the berths of the sleeping-earns is safe from its pollution. Dickens gave great offense by his plain dealing in reference to our tobacco habits. Let him renew his travels during his present visit, and scourge us again,

We well deserve it, and even his pen can hardly too deeply color the offensive picture. But we are long in reaching

MANHATTAN,

a Kansas town one hundred and twenty miles from the eastern line of the State. It has a lovely situation, at the junction of the Big Blue with the Kansas river. Twelve years ago a claim was established to the site by a Boston company under the auspices of the "Massachusetts Emigrant Aid Society." Our old friends Dr. Denison and the Hon. L. T. Goodnow were among the pioneers in this enterprise. A company from New York was admitted soon after to share its privileges and aid in its development. Now it has a street of city-like activity in business, supplying to a considerable extent four counties with a great variety of goods. The high prairie on which the town is situated possesses a rich soil. It is nearly surrounded by bluffs, is skirted on one side by the Kansas river, "Blue Mont," a projection of a part of the bluffs about two hundred feet from the prairie, commands one of the most charming views we ever enjoyed. In the mingling of the grand and tender it reminds of the almost unequalled view from High Rock, in Lynn. "The bottoms" of the Kansas, Big Blue and Wild Cat rivers, which converge towards the town, may be followed by "the timber" which grows along their banks. The town, with its really pretty storehouses, churches, school-house, its steam power mills and enclosed and cultivated gardens, is New England-like in every respect. The college buildings, on an elevation in the background, seen for many miles in every direction, proclaim that the American idea of education for the masses has been adopted by the people of Kansas. A nearer view does not disappoint expectations excited by this panorama. A visit of two weeks gave me an opportunity to look into the inner life of this new and enterprising community. Its business cannot fail of a large development. The Union Pacific Railway, East Division, which passes through this place, was compelled to do so. The formation of the bluffs in every direction made any other route expensive and difficult. This points to Manhattan as a permanent centre. A dam has just been completed across the Big Blue, three miles above the town, by which a power has been obtained sufficient to propel a large amount of machinery. The religious societies of Manhattan are, Congregational, Methodist, Episcopal, Baptist and Presbyterian; all but the latter have neat, well finished and furnished stone churches. The most fraternal feeling exists between them. The Methodist church seems to be the most prominent in numbers and influence. From the internal arrangement and furnishing of its place of worship, the intelligence, and, I may add, the fashionable dress of its congregation, and the life and interest of its Sunday School, I might have imagined myself in one of the thrifty suburban congregations of the New England Conference. This society has lately been visited with an outpouring of God's Spirit, and a large number have been brought to Christ.

Near the Methodist church is a two-story stone school-house, having a graded school with many of the fixtures and the genuine spirit of the Eastern schools. The Blue Mount College, or, as it is now designated, the State Agricultural College, has convenient and ample stone buildings. Its hundred scholars are being thoroughly taught by able professors who are up with the times in text books, methods, and professional enthusiasm, and a few are pursuing a thorough college course. Dr. Denison, the President, is bearing heavy responsibilities, which have evidently made serious inroads upon his health. He has been ably assisted in its burdens by the Hon. L. T. Goodnow, so long and favorably known by his connection with Wilbraham and East Greenwich, Kansas is full of large plans for its educational interest. The Methodist College at Baldwin City is well started. Its cry is, of course, "more money," and this it ought to have. It has lately given to Missouri a Superintendent of Public Instruction, in the person of Prof. Parker, one of the best educators of this region. This it could not well afford to do, but her loss is the gain of Missouri. Thus Kansas has begun to avenge her wrongs on that State.

We have dwelt thus upon Manhattan because it occupies a nearly central position in the central State of our truly vast country. It is difficult to comprehend the fact that Kansas, which a few years ago was an unknown region, is fast becoming an inland centre of commercial interest, to compete with the largest present centres. Take a good, recent, Pacific Railway map, and trace the lines of roads *already projected*, from the Kansas Pacific road to the Gulf of Mexico, to say nothing of its connecting with the Pacific ocean, Kansas is nearer to the Gulf than it is to New York. What a country for fertility and extent, excellence of climate and natural products these roads will open up? They will be made. Emigration has already commenced a new era with their present progress, piercing as they already do the regions of the buffalo herds and timid antelope! The last season, sixty-five beavers passed through this State from the Southern and Southwestern regions. God has made Kansas and all "the regions beyond" wonderfully adapted to receive millions of the human family. The sound of their coming is already heard, and the friends of Christ should be thankful that thus far education and religion have advanced with the star of empire; but mighty labors are to characterize his Church if the Star of Bethlehem is to shine triumphant over all.

"OLD FRITZ AND THE NEW ERA," by L. Muhlbach. New York: Appleton & Co., is a vivid and carefully studied historical novel of the days of Frederick the Great. It is equally instructive and entertaining; not to be compared with Scott's Waverley Novels, indeed, but done well, conscientiously, and with a sincere desire to draw true portraits of the great men whom she causes to pass before us. Frederick in his old age, his ministers, Goethe, and his Charles Augustus, Cagliostro and his dupes, are the principal characters of the book, and they are brought on the stage and play their parts with decided dramatic power. We think the tendency of this novel will be to create a taste for purely historical literature, and therefore do not hesitate to recommend it.

THE OLD MAN'S PRAYER, by George M. Baker (Lee & Shepard), is a short, pleasant poem, pleasantly pictured by Billings. It is the prayer of an old man to a band of revelers to shun the wine cup. It is a good and needful present for every young man,

THE HERALD.

TERMS, \$2.50 per year. CLERGYMEN, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leaden articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the view of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

JOHNSONISM IN THE CHURCH.

While the nation is engaged in trying its President for seeking to perpetuate caste in the State, the Church is yet practising and even fostering the abomination. The Church Extension Society sends it out in weekly appeals for aid in building separate churches for our members in the same place, because of this unrighteous feeling on the part of the white brethren to worship with their kindred in the flesh and the Lord, or to allow all the ministers of the church equal liberties to all her pulpits. A few weeks ago an appeal appeared for two churches in Richmond, one for the whites and one for the colored; and the basis of the former necessity was laid in the fact that the Governor and many members of the State Convention sympathized with us, forgetting the equal fact that these white politicians sat on the same seats with colored representatives, their equals in law, and with whom they associated intimately. What could be done in a State Convention certainly could be in a Christian Church.

Last week we gave a glowing account of the dedication of a fine church at Shelbyville, Tenn. As an offset, the following appeal heads the last issue from the Church Extension Rooms:

Our colored church in Shelbyville is without a place of worship, and we are suffering much in consequence.

There is a property there we can buy very cheap, that with a little labor which they can perform, will furnish a commodious church and comfortable parsonage.

Our white brethren there would help them to it, but for the fact that they have a heavy load to carry in completing the payments for their own church. The most influential of them have, however, pledged me that if I can secure for them an appropriation of three hundred dollars, they will provide for the remainder of the amount necessary to make the purchase.

The property is worth, as it stands, at least one thousand dollars. If we can get it, we shall have a large and flourishing church, and will unite almost the entire colored population in it. If not, I fear our little Society of forty or fifty members will become feeble, losing the little strength it already has. If you can relieve this case, you will do a glorious work.

It would be a much more "glorious work," if the beautiful church already built there were opened to all the members of our church in that town. Its leading member is a prominent officer of the State Government, and has been largely instrumental in abolishing all these wicked distinctions from the laws and usages of the State. We trust he will also and instantly demand that his church be purged of its yet greater sin.

The Church Extension Society will find but little success until it stands forth the earnest opponent of all such distinctions. Dr. Munroe never allowed casts to appear in his reports or appeals. He abhorred it, opposed it, and refused to grant moneys for its formal support. His example should be followed; nay, improved upon. No moneys should be given for its informal indulgence. The two thousand dollars given to Shelbyville was not designed by the donors for a church from which half or more of our members are wickedly excluded. The sixteen thousand dollars given to Nashville is misspent, and worse, if only a fraction of our membership or of the people of that city are allowed to enter the church we have built, as is now the case.

How wicked and growing is this iniquity, the opening of Ames Chapel at New Orleans too sadly shows. The church has appropriated many thousand dollars to this enterprise. It was designed to give us position in that metropolis. What position it has given us, these facts from a letter addressed us by a leading member of the Mississippi Mission Conference show. Johnsonism rules in this house, called in the prayer of dedication the House of the Lord. The words are plain, but true:

On the day that Ames Chapel was dedicated, the colored people were all excluded from the audience room and sent to the gallery. Among them were ex-officers of the Union army; free men of color, wealthy, intelligent, and almost as white as you or I; members of the Louisiana Constitutional Convention, worthily wearing the title "Honorable," and ordained ministers, members of the Mississippi Mission Conference; but whether, citizens, legislators, or ministers, all were excluded, and sent to the gallery. Some indignantly left the church.

To atone for the blunder of that day, Rev. Dr. Newman, on the following Sabbath, marched three colored ministers, not into his pulpit, but into the altar, where they sat meekly at his feet, while colored laymen and other colored ministers, *not invited*, were still excluded the audience room. A white man (Dr. Hyde) with a colored wife, has been permitted to purchase a pew in the Ames Church, but none others, save Dr. H.'s family, are allowed pews. By the rule that prevails in his church our State candidates for Lieut. Governor and Treasurer would not be allowed to hire pews, nor even to *occupy a pew in that church*!

Such abandoning of principle for policy has damaged our cause here bodily, and put a heavy club into the hands of the

A. M. E. Church, and the rebels, which they wield vigorously and successfully.

What a mockery was such a dedication, or the service that was read on the occasion. "Whether the tribes go up," means a single tribe of a single color, unless the "going up" refers to the ascent of the colored brethren into the galleries, a Scripture reading that we commend to the present lovers of caste, who have beforetime found so many texts to approve the kindred crime of slavery. How that lesson must have sounded; a word of Solomon's, broad as the bending heavens, here made to foster a mean and godless self-righteousness of the skin. And how must those prayers have been heard both below and above, which conclude thus: "May we all, with thy people everywhere, grow up into a holy temple in the Lord." Well did the indignation of the Conference vent itself against this iniquity. The next day Rev. Mr. McDonald offered the following resolution:

Resolved, That the Mississippi Mission Conference having been organized on the great principles of equal rights, the common brotherhood of man, the oneness of believers in Christ, and the perfect equality of all men before the altar of God, and that recognizing as we do the odiousness of all distinctions founded on caste, we declare as the established principle of this Conference that we are and will remain uniformly opposed to all distinctions made in the house of God on account of race or color.

After an exciting discussion (in which allusions were made to the distinctions on account of race and color made in the Ames Methodist Episcopal Church on the day of its dedication) and some remarks by the Bishop, the resolution was adopted unanimously.

Shall these things continue to be? Shall Congress and the nation purge itself of the leaven of Johnsonism, and the church perpetuate it? Shall we busily build up Scythian or Janner schools and churches which only foster prejudice, keep alive hostile churches, and prevent our proper leadership of the world in its march to the kingdom of heaven?

The next General Conference ought to *forbid* by solemn resolve any recognition of color in any of our missionary work, and ought to urge the church everywhere to cast off these filthy rags of self-righteous caste, and put on the only Christ-robe of brotherly love. We entreat every Conference in New England, New York, or elsewhere, yet to meet, to petition the General Conference to declare such an edict, and to instruct its delegates to see that it is proclaimed. We shall have no chance to recover this ground if we allow it to pass the next session unnoticed. Long before 1872, Congress and many State Legislatures will be sprinkled with men of color, as Massachusetts' House already is. The church will limp painfully and powerless in the rear of the State, and conversion will almost seem, and so far as *human* brotherhood is concerned, truly seem, a backsliding from the world to the church. Not so should it be, not so must it be. As we fought against slavery, so must we now against caste. They are of the same root. The fall of the President is due solely to his adhesion to this iniquity. Let us profit by his fate.

THE NEXT GENERAL CONFERENCE: ITS ISSUES.

BY JUDGE BOND.

I look upon the next as the most important session of the General Conference the church is likely to witness for a long time.

ITS DUTY CONCERNING LAY REPRESENTATION.

What that body will do respecting lay delegation may decide all the future of Methodism that we shall know. It will harmonize us, or make the church the theatre of a long struggle between ecclesiastical domination and lay power. A controversy carried on now with spirit, but not with acrimony, will, if not determined, soon become fierce. Men will confound an opponent with an enemy, and all the great movements of the church will be paralyzed until the conflict, which is irrepressible, shall have resulted either in the accession of the laity to the government of the church, or their exclusion from it altogether. So the commerce and industrial pursuits of the nation stood still until the great question involved in the war was definitely and forever settled.

If this were a mere question of measures, or of method, it would matter little when it was decided. It involves, however, a great principle, and that one which this people, and indeed all peoples in this century have deeply at heart, the right of the governed to participate in the government. It not only involves men's opinions, but their sentiments. It concerns not only their thought, but their feeling, and therefore the more honest the men are who are engaged in the movement in its behalf or in its opposition, the more likely is it to be carried on with the determination of earnest, and the enthusiasm of ardent, conviction.

The tendency of everything among the people is toward self-government.—Democracy, if you choose to call a good thing by a bad name. The effort of every class power is toward exclusion. So thoroughly has the democratic idea permeated the people of this country, that it would be impossible to organize any great

movement for charitable or religious purposes now that did not adopt it. All the great orders, Odd Fellows, Masons, and the multiplied charities of the country, recognize the principle as absolute. The influence of a general on the common thought of the people is felt in all the institutions which they form. The church is not exempt from this influence. Men do not, indeed cannot, hold two theories of government, the one secular and the other ecclesiastical. The walls of our churches are not thick enough to exclude the influence of this universal feeling,—this desire for a government "of the people by the people for the people." Darken them as you may, shut them up as closely as possible, the warm rays of the outside summer's sun are felt inside the coldest churches. The heat is in the atmosphere, and will be felt at last in an ice house. The tendency, as we have said of the laity, is toward participation in the church government. They are almost a unit on this subject where they have had the question fairly presented; but we are thankful to say our clergy have not, to any great extent, and perhaps unintentionally, if at all, exhibited a united feeling toward exclusion, or ecclesiasticism. To be sure, you hear occasionally phrases unheard by our fathers, which indicate progress toward hierarchy. "House of Bishops," "Bench of Bishops," have sometimes substituted "Our General Superintendents," and there has been, now and then, in the appointment of trustees for institutions created by Centenary collections exhibited a desire to retain the creative, by giving the power of nominating successors to the preacher in charge or a Bishop, instead of the trustees, as is usual. But the effort has not been general, and we believe the desire is not, and therefore the more reason for the General Conference to settle this question while there exists no antagonism between our people and preachers as such.

It is greatly to be hoped that the General Conference will recognize the importance of grappling with this great problem, and solving it at its next session.

Men will ask delay, and resort to dilatory measures to escape great responsibility. They will offer sedatives instead of remedies, and many men will tell us that God will control events for the good of his church, without remembering he "punishes wasted opportunities not less than wickedness with ruin." Let the great council of the church determine this controversy before it becomes a struggle. Let it now open the way for the proper alliance of the members and ministry in her government, and so settle this question and allow us to move forward to even greater duties, which already press powerfully upon us.

ITS DUTY CONCERNING CASTE.

The importance of the next session of the General Conference is not alone denominational, it has for the country at large equal significance.

It is generally understood that the action of the Conference of 1844 which divided the church, greatly facilitated the political secession movement. It was not so intended, nor was it supposed that result would follow. It was an "erring-sisters-go-in-peace" movement, but everywhere men argued that if those bound together by the strongest ties which unite men could not live together, it was past hope that the Federal compact would suffice to keep States united.

We all now see the folly of that church defection. Then only the wise, who are few, and the courageous, equally rare, opposed it. But now the nation is coming up out of the depths into which slavery, with all its adjuncts, church cowardice, and time-serving politics, plunged it.

It has rid itself of slavery; it seeks to rid itself of the effects of the cursed thing. Questions of labor, of industry, of education, you may be sure her legislation will settle. What remains of prejudice, of caste feeling, of Christianity which is a respecter of persons, it is the duty of the church to remove. This is the work meet for repentance she is to do when she remembers the folly of 1844; and when once the current of the religious sentiment of the country is directed to the overthrow of these, and has swept them away, the church will have atoned by her aid in reconstruction for what she unhappily did to assist the work of destruction.

The effort that the loyal men of this country are now making is to restore tranquillity by making the self-evident truth of the Declaration of Independence not an apothegm, but a political fact.

To this end those of the South and of the border States, who believe that the safety of the Republic and the return of peace depend upon equal rights and equal justice to all men, have everywhere introduced the colored people into all their political organizations and conventions. It is only in the church now that men make distinction among God's children, and in the Democratic party. Nay, so far as church conventions and assemblies are concerned, it is only in our church that such distinctions are maintained. In the Presby-

teries of the Presbyterian Church there is no difference made between her white and colored elders. In the Roman Catholic churches even the people intermingling without regard to natural distinction.

The Methodist Church maintains separate Conferences for different colors in the same territory. Nay, often has them sitting in the same city at the same time without union, and until this day has not received the preachers of the colored Conferences as delegates to the General Conference. The church ought to have set an example to the politicians. Too late for that, it must follow theirs. It will never do to say that we cannot sit with a brother in Christ with whom the Holy Ghost abides.

We must take our stand as a denomination upon this question, and trusting in God to defend the right, if we are persecuted, accept the consolation of the eighth Beatitude.

When we have a church which is no respecter of persons, we may hope for a government equally just. When men are equal before the altar, there will be no inequality before the law. We earnestly hope the General Conference will speedily abolish all caste in the ministry, that the middle wall of partition will in May be broken down, and that without a miracle. More docile than Peter, our preachers and people may learn that God has taught us that we neither should call nor treat a man as if he were common or unclean.

HORSE MURDER.

When it was announced two weeks since that a race for a thousand dollars was to take place between the horses "Ivanhoe and Empire State," they being driven from Boston to Worcester, drawing four hundred pounds, every person possessing the least knowledge of the capacity and endurance of the horse, felt that another act of outrage and brutality would again be perpetrated on the most noble and useful animal that God has given to man for his comfort and pleasure. The death of "Empire State" justified the worst fears entertained, and indicates the degradation to which men are capable of being reduced, not so much, we believe, in this case from the love of gain, as by the gratification of one of the lowest and most useless passions that it is possible for them to indulge in, that of pitting the extreme endurance of one animal against another, regardless of the sufferings it may cause them.

That the production of fine horses and the legitimate development of their muscle and speed is both desirable and commendable, no one doubts. But that either by draught or speed these animals are to be pushed to the very death is extremely base and sinful, is patent to every man of ordinary moral sense and sympathies.

The pangs of pain that the poor beast must have suffered that was driven at the rate of more than a mile in four minutes for the distance of 38 miles, dragging 400 pounds weight must have been terrible, and without any personal knowledge of the inhuman beings who rode behind the tortured horse, the blush of shame must cover every face to know that in this enlightened community there are men capable of such barbarity.

For many years the practice of vivisection was largely practised on the lower orders of animals, and many physiological facts were thereby developed which were of the greatest benefit to science and humanity; but notwithstanding all this, it had come to be so revolting, that were it not for the introduction of the anaesthetics, it would hardly be justified to any great extent at the present day; and yet we doubt if any of the sufferings produced for these purposes were equal to that which is not unfrequently imposed on horses by the barbarous racing practised so commonly to-day.

It is gratifying to know that the secular press has largely condemned the recent flagrant outrages; it were a pity, however, that their condemnation had not come before the act should have been committed. It is also high time that religious journalism should wield its power against this vile practice. Evidently there is not a proper public sentiment opposed to the abuse of animals. It matters not in what form this occurs, it is always debasing, unchristian and criminal, and he who is habitually abusive of animals, either for his own gratification or in obedience to a hasty temper, is to be looked upon with a suspicious eye in his dealings with, and treatment of his fellows.

There are statutes against the crime of abuse to animals, and societies are in operation whose object it is to see that these statutes are enforced; and there can hardly be a more legitimate field of operation for the State Constabulary than to aid them in their good work. And it is to be hoped that in our approach to a more just connection of the rights of man, society will not be forgetful that the order of creation next below man is to be cared for as one of God's creation, for whom he has shown a tender care, not allowing even the sparrow to fall without his notice.

Christian men and women may do much to correct these abuses by discountenancing the practice. It is already too common of religious profession to mingle in a degree with the "sporting men" of our larger towns, the very name of whom brings associations of all that is undesirable and vile in society; and the influence of many Christians is marred by their relations with such men, and a deterioration of their religious life can but follow these evil associations which inevitably corrupt both manners and morals.

WORDS FROM WASHINGTON.

[The storm delayed this letter; but the importance of the hour makes it still alive and interesting.]

Washington, D. C., Feb. 29, 1868.

"STAND UP, IMPEACHERS!"

So said Mr. Pike, of Maine, when on Friday week the House was electrified out of the dull debate on an appropriation bill by the announcement of the latest and most defiant act of Mr. Johnson. Business was instinctively and almost instantaneously dropped to allow of motions looking towards the only proper remedy for such acts—Impeachment.

Evidently Mr. Johnson had deemed himself safe. Drunken with his own egotism, and seeing all things through the distorted vision which ambition and passion gave to deceive, it is evident that he had conceived himself possessed of more than regal powers, and clothed with mental attributes more imposing than were believed to be the gifts of the world's great leaders. It was not in his mind to conceive of men so devoted to the law as to wait while acts more offensive even than this were committed, and yet not availing themselves of the great powers the Constitution had bestowed upon them.

But he has found to his cost that the blood of the Northmen, if it heats slowly, heats through and through, and that it cools even more slowly. It is now at "boiling point," and the fire is not quenched. The impeachers have stood up nobly, and the past week has far surpassed in the moral grandeur of its action any week of any Congress which has preceded this since the rebellion began.

GRAVITY AND DIGNITY THE ORDER.

There is something surprising in the good order which has prevailed and the intense if subdued excitement of the past week. Judging by the despatches received here, there is far more of exciting demonstration in other cities. There has been no word in Congress unbefitting the occasion. The good order maintained in the galleries and lobbies while the House was discussing impeachment, could hardly have been surpassed in a Christian church. There was not the slightest manifestation of either applause or disapproval throughout the two great days during which debate lasted. There were present during Monday not less than 10,000 persons, one-half of whom could not get even standing room in either gallery or doorway. Yet they wandered about, unable to leave the scenes where such great events were being enacted. Members, (of whom this cannot always be said) were as decorous as spectators. The management of the House is another leaf in the laureled crown which Speaker Colfax is entitled to wear. There is certainly something marvelous in the courteous tact, ease, yet genuine dignity with which Mr. Colfax rises to the measure of the occasion, whatever may be its demands. During the trying excitement of the past week he has more than equaled the necessity.

THE MILITARY FAITHFUL TO THE COUNTRY.

With regard to the alleged unconstitutionality of the section in the act referred to by General Emory in the recent testimony which he gave as exhibiting the substance of the conversation the President had with him, I remember very distinctly that the President signed it, sending in a message protesting against this section as not being in accordance with the Constitution. There is very little doubt that the President desired to use Gen. Emory as he had previously sought to use other officers. It speaks well for the *amor patria* of our leading soldiers that such bribes should be so scornfully spurned. But then men of brains are not usually bought by men so essentially vulgar and incapable as this man has shown himself to be. There are some significant words of Lingard, the English historian, written about the first Charles, which so aptly illustrate the character of Andrew Johnson (though in all personal traits one ought to make an apology to the shade of that monarch for any comparison so odious as this), that I cannot refrain from copying it here. Says the historian: "His subjects, soon after he mounted the throne, discovered the insincerity of their prince; they lost all confidence in his professions." He was a "man impossible to convince, and, when he ought to have been persuaded, inaccessible to persuasion. Unfortunately for Charles, he lived at a period of transition,

which he had not the perception to discover to be such. *** To govern without Parliaments was no new wish on his part. *** No one could rely on him, friend or enemy. He was never true to any promise, either of support to friends or of amnesty to enemies."

The last clauses fit the case of A. J. exactly.

WHAT THE SENATE WILL DO.

There is little doubt that the trial will begin by the middle of next week. The Senate is now debating the rules, and it is more than probable that they will be passed by Monday night. These rules are stringent, though just. The defense in the Peck trial, the last of any importance, was allowed ten days to obtain witnesses. With the exception of the last Article the evidence in this case is almost altogether documentary, and embodied in the Articles themselves.

Certainly there will not be a delay greater than the balance of the week following the presentation of the Articles, which will certainly be on Tuesday next.

THE RESULT.

No one doubts, who has watched events closely, what will be the final termination. All sorts of rumors are afloat of timidity on the part of Senators, but the record is too clear, the duty too plain, and the necessity too great for hesitation. The President's counsel will deny the validity of the court, because of the want of Senators from the ten Southern States. As I have quoted from Lingard, I close by a word from Carlyle on the subject of the sentence passed upon the King, of whom I have made a parallel. When the great work before them is finished, some one will say of our Senate, as Carlyle does of that court: "I reckon it perhaps the most daring action any body of men to be met with in history ever with clear consciousness deliberately set themselves to do." Like John Milton on that subject, some eloquent man will say of this Congress as he said of the members of that Parliament, that they "acted their parts like men; they preferred the common liberty and safety before their own; they outdid all the former Parliaments, they outdid all their ancestors in conduct, magnanimity, and steadiness to their cause; they ennobled not only the laws, but even justice."

KOSMOS.

GOOD CHEER FROM CHARLESTON.

The interests of the M. E. Church in this place are steadily advancing. The revival which has long been enjoyed in our city churches, is still in progress, although not as powerful as at some former stages since its commencement. A series of meetings has recently been held at the Spring Street Church, which has resulted in quickening God's people, and in leading many sinners to Christ. At Centenary Church at the regular society meetings for the two months last past, one hundred and thirteen joined in full connection.

A GREAT SCENE.

At one of these meetings a class of seventy-five were gathered around the altar to pass the usual examination, and be received into the church. We never before saw so large a number gathered in one class for such a purpose, nor ever witnessed a more interesting spectacle than their baptism and admission to full fellowship in accordance with the usual form adopted by the M. E. Church. The class was largely composed of intelligent young persons gathered from the flourishing Sabbath School of this church. They had enjoyed not merely the advantages of this institution of the church, but since the fall of the city they have been attending the day schools taught here by Northern teachers under the arrangements of the Freedmen's Bureau. We wish our friends who have nobly done so much in sustaining our missionary work and educational interests at the South, could have looked upon the scene. Such a spectacle would have inspired them with fresh courage for these labors for God and humanity. The future teachers and preachers for this section of the country must be gathered from those who are reaping the advantages of this new educational era for the people of the South. No church in this city has gathered from this most promising portion of our growing population, anything like as large a number as those who have sought admittance to the M. E. Church. Charleston has been the great centre for educational influences, and here have an influence not only extensive, but obviously permanent, and rapidly extending to different portions of the State.

THE CONVENTION.

As your readers may be aware, the Solons of this State, under the arrangements made by Congress for our reconstruction, are now assembled in this place, and are busily engaged in framing a State Constitution, and forming the basis for future registration on the principle of equal rights and impartial justice. The Convention has developed a capacity for the faithful performance of its onerous duties, which has evidently taken the enemies of reconstruction quite by surprise.

Its presence here has been so annoying to the ex-rebels of the city, and it has been so treated by the press here, as to be the source of great amusement to those who are the friends of the government and hopeful of good results from this new order of legislation. We have become so accustomed here, of late, to the turning up of unlock for events, that all concede their inability to tell what a day may bring forth. When the city was prosperous, gentlemen of wealth and fashionableness found it difficult to spend agreeably their surplus funds and passing hours. A splendid building was erected with a spacious hall and ample surroundings, where wealth and taste were combined to render the place an attractive resort for the leisure-loving aristocracy of the place. None of the vulgar throng were allowed to mingle with the refined gentry who sought amusement here. In this place, once known only to the high-

born chivalry, now meets our State Convention, known here as the "Ring-streaked-striped-and-speckled." This body has been the great object for burlesque and ridicule for the city papers, especially for *The Mercury*, which has devoted its columns mainly to personal sketches of its members, and caricatures upon its proceedings.

The Convention is progressing slowly with its work of preparing a State Constitution, but the work is being well done, and the friends of the Union are hopeful that the time is not distant when our State will be fully restored to its place in the Federal government, and the loyal people be able to protect themselves in the enjoyment of their constitutional rights and privileges.

THE M. E. CONFERENCE.

The South Carolina Conference of the M. E. Church commenced its session in this city the present week. Bishop James has already arrived, as he comes to fill the place of Bishop Simpson, who is detained by sickness in his family. The prospect is favorable for a pleasant session of the Conference. The brethren who are here from Florida and other sections of the Conference are in good health and spirits, and the reports will indicate great success in their labors for the past year. W.

OPENING OF THE LAST ACT.

Washington, D. C., March 6, 1868.

JOHNSON'S FATE.

The Senate is now sitting as a COURT OF IMPEACHMENT for the trial of Andrew Johnson. To-day the great tribunal convened. As the memory of the observing student here reverts to the great English trials and the stately pageantry which accompanied them, the contrasts presented by our severe and yet not unstate simplicity is very striking. Other memories are evoked by the striking contrasts and dramatic episodes which the dates give rise to. It will be two weeks on Saturday next since the House of Representatives were engaged in debate over the Resolution to impeach Andrew Johnson.

Two years before, on that same day—which has been well pointed to as "Washington's birthday, Johnson's death-day"—Andrew Johnson stood blaspheming liberty, degrading law and authority, and even defaming decency itself, by howling blatantly to a semi-rebel mob in front of the White House.

That this contrast, so wonderfully dramatic and effective was not sufficient, is proven by the still more startling one that was seen on Tuesday last, the Fourth of March. It was a wonderful Nemesis; that the managers on the part of the House of Representatives, among whom it was more than fitting that the prosecutor of the assassins of Abraham Lincoln—the eloquent John A. Bingham, of Ohio—stood chief, and the venerable Pennsylvanian, Thaddeus Stevens—true friend of liberty, faithful servant of civilization, was the most central and striking figure—should appear to arraign at the bar of the Senate of "high crimes and misdemeanors,"—the man who, just three years before, within the same hour of the day, degraded the great office he was about to assume, made this same Senate hang its head in shame and the nation stand abashed, by an infamous exhibition of infamy and maudlin drunkenness.

It only requires to make complete this great picture, to see that the historical verities are all rightly placed for the final verdict to be given and the curtain to fall on the anniversary of that fatal day in April of 1865, when the bullet of Booth made Andrew Johnson President of the United States. The old Greek idea of fate was never better illustrated; Nemesis gives his punishment a closer fit than the shirt of Nessus did its wearer. None of these days have been selected, yet in all probability, the last named will be the closing one of the trial.

SCENES IN THE SENATE CHAMBER.

Three pictures already group themselves in the great drama now being performed.

Perhaps the first was the most impressive. It was the day when the House by its committee announced that they impeached Andrew Johnson. The messengers were men of striking mould. First came the Clerk, Mr. McPherson, man of nervous-anguine temperament, slight, active build, head and face of acuteness and sensibility, sensitive to all these influences, alive to all work for the rights of man. He reads admirably, and the formal message announcing the appointment of a committee for the purpose of impeaching Andrew Johnson before the Senate, held all men in a silence so complete and so full of awe, that when its brief words fell away, there was a long drawn breath of relief given by all who had listened.

Soon the central doors swung back. There stood two figures so diverse, so marked, that it would not be easy to find their mates. Mr. Stevens with his face of pallor—like one just risen from the grave—and his feeble and attenuated form that seemed to totter on the verge of the tomb, was made remarkable by the stern and lofty dignity and will which it was apparent to all animated the old man eloquent. Bingham's eloquent orator, nervous, fiery debater, irate scorner of infidels to liberty and sophistries of intellect—stood looking with an awed, hushed and even reverential look on his own proud face, gazing into the lifted and exalted features of the man of whose leadership it has been whispered Ohio's eloquent son has been jealous. It was a scene to be long remembered.

Then came that other one of Tuesday the Fourth, when the House Managers appeared to present the Articles and prefer the indictment.

It were hardly possible for seven men, not perhaps of imposing presence, but certainly of more marked individuality, to have been selected. They came in, two and two, Bingham, the nervous, impassioned orator, with Boutwell, the sincere and lofty statesman, gifted as men rarely are with the magnetism of earnestness and the persuasiveness of pure purpose; the greatest and keenest intellect in Congress—an intellect that cuts, like Saladin's scimitar—sheer through iron bar or silken web, without losing its edge—with Williams of Pennsylvania—profound legal scholar and master of a wonderful diction and style, wherewith to present to the world these great themes; Wilson of Iowa, Chairman of the Judiciary Committee—an excellent lawyer, is arm in arm with Logan of Illinois, who is striking in face as in character. He wears the

look of an half unsheathed sword, waiting for the fray. As one looks into his face, you might think you could hear the trumpet's crimson notes waiting to arouse us all by their animating music. Behind these follows Thaddeus Stevens, grand, solitary, great, with brain of power, tongue of fire, will of adamant—heart of a child on one side, and of granite on the other, and a tottering feeble life, whose outward shell seems only borne for the end unto which this tends.

Then came the others. The Speaker who, with his genial nature that crowns him always like an halo, sits to the right of Mr. Wade. Fourscore and more members of the House are effectively grouped on the floor. The Senate opens; the articles are read by Mr. Bingham, and read effectively.

To-day we have another scene. Near 1 o'clock—the doors once more are flung wide, this time to admit the stately form of the Chief Justice, in his silken robes, who, accompanied by Senator Pomeroy, stands for a moment, framed, as it were, in the lofty portal. Mr. Chase is a stately figure, and his flowing robe lends picturesqueness to his person which one cannot fail to note. The announcement of his presence is made. The spectators in the thronged galleries lean forward. The Senators rise. Representatives in large numbers are grouped about, the stately Chief Justice moves to the presiding chair, which Mr. Wade leaves. He says simply, but with imposing stateliness, "Senators, in obedience to your notice, and the requirements of the Constitution, I am here to participate with you in the trial of the President. I am now ready to take the oath." It was administered by Associate Justice Nelson. Then the court was sworn—Senators being called separately until Mr. Wade is named, when Hendricks, of Indiana, objects, on the ground that he is interested in the result, and cannot be a judge. This involves one of the

IMPORTANT TECHNICAL POINTS

to be settled, ere the case closes. On one of these Judge Chase has entered an informal protest. It is that the Senate, as such, has no right to make rules for the Impeachment Court. The opinion of the majority, as well as the precedents are against this view. Another point is that a Senator, by the accident of relationship, or elevation to a position like that occupied by Mr. Wade, cannot be debarred from exercising his constitutional right as a Senator. The Democrats are driven to the idea that the Senate and the Court are not the same bodies, and the rules, etc., must be made only in the court itself. This is answered by the fact that the Constitution says the "Senate shall have the sole power of impeachment."

All these points are raised for purposes of delay,—no other. They will not long avail. "Impeachment is peace."

KOSMOS.

REV. MR. BARROWS ON WOMAN'S BALLOT.

Rev. J. S. Barrows, of the Union M. E. Church, Charlestown, preached before the Charlestown Female Moral Reform Society, at its late anniversary. His sermon has been published. It is an earnest plea for the most unfortunate and most degraded class of people in the world. It paints with a faithful pen the fashions of society that contribute to this crime. Of these he makes love of dress and ornament the chief. He calls on the church to follow the Master in striving to raise the most fallen of God's creatures: fallen, too, like Lucifer, from the highest heaven of purity, beauty and affection to the lowest hell. He also wisely advocates the suffrage as a means of removing this silly devotion to dress and display, and of making sober, self-reliant, Christian souls. We quote a few of these thoughts as a specimen, as a forcible presentation of the truth:

In the present stage of American civilization, I can see but one sure and certain cure for this and other minor evils of the same family. And I am quite sure there is salvation therein, and in no other. I am well aware you will not all agree with me. But the time is coming, and at no distant day, when the majority of intelligent and good men and women will see and accept.

Give woman the ballot! This will change her reading, her thinking, her work, her position, her influence, and change all for the better. This will emancipate her, educate her, dignify and empower her. She will then be something more than what she is now, with too much truth, charged with being a *thing*, and a *thing* at that. Then she will have something beside, and better than dress to think of and work for; then mothers will educate their daughters not to dress to appear in society, and to "catch" a husband, as though the great ends of life were herein, but to *think*, to *be*, to *act*.

If I mistake not, woman is educated up to about as high a point as she can be, without the ballot. This must come next. And come it will. The world moves. No form of human slavery or oppression, of inequality or wrong can always endure. If they come not to an end otherwise, they will ultimately fall of their own rottenness. Wrong has inherent weakness, and is finite; right has imperishable strength, and is eternal.

It is objected that it will unsex woman; despoil her of that which we so much prize in her character, that womanly gentleness, that sweet amiability, that tender-heartedness, that high-toned virtue and purity, that sweet, confiding love, that spiritual, heavenly something which is unspeakable, but which we recognize and adore. If the objection is sufficiently serious and weighty to deserve an answer, then these characteristics of woman lose more than half their worth. Are these charming blossoms, and is this delicious fruit only the forced product of the unnatural heat and protection of the hot-house? Then, perhaps, they are not a peculiar property of woman, but a blossom and a fruit incited by circumstance? Is all their virtue such a delicate and exceedingly feeble plant it cannot bear the unmellowed rays of the sun, must not feel a rough breath of air? Will they become like one of us, if they bathe in the muddy waters of politics? Nay, verily! Give them the free, pure air of heaven, and these virtues will grow, if not all the outward fairness, and tender, sickly beauty of the conservatory, yet with a beauty as great to him who has an eye to see it; with a compactness and firmness of fibre unknown before; a rich, sweet, juicy flavor, delightful to God and blissful to man. We have eaten this hot-house product too long already; the fruit is becoming insipid, it wants flavor; the plant will degenerate unless we give it a deeper soil and a more natural atmosphere. Our now turbid political sea will become clear as crystal at the touch of this goddess, and its waves no longer cast up mire and dirt.

The spirit of our government is too coarse and masculine. It wants the softening spirit of womanhood. If women went to the polls would mobocracy so often rule as now? Would the dram-shops, the whisky-cellars, the gambling-hells vomit up their florid-faced democracy by their masses to overpower the good so often, and elect one of their own sort? Would the issue now before us in State and municipal elections, more vital than all others, the temperance question, longer tremble

in the balance? With women's help we would laugh at the conglomerate mass of copperhead and rum democracy, though generated by a score of John A. Andrews.

Talk of the sex becoming unwomanly by contact with so much that is coarse, vulgar and the like, at the polls! Stuff, all stuff! Many, very many of these very women have already, and many times, experienced more coarse, vulgar and brutal treatment from their own husbands, in their own houses, than these or any other men dare impose upon them in public. Aye, and sometimes the rough trampling of oppressive or brutal feet has expressed the most exquisitely sweet fragrance of the crushed and bleeding plant.

Many wise and good men will be slow to believe this judicious legislation. Those who have, or have had intelligent and good mothers, sisters and wives, will be the first to espouse the cause.

DR. MANNING'S FOURTH LECTURE.

The fourth lecture was occupied with the philosophical development of Pantheism. A masterly survey was given of the general system of philosophy which, under the lead of Kant, Fichte, Schelling and Hegel, ruled the mind of Germany in the last century. The rise, growth and downfall of this whole vaunted system covered only a period of fifty years; so short was the time sufficing to show its unsatisfactory nature, its utter inadequacy to meet the demands of educated men. This proves that the human consciousness is not a sufficient guide in the search for truth. We further perceive that *a priori* thinking tends towards pantheistic forms of unbelief. Kant himself was no pantheist, but the legitimate deductions of his disciples made it evident whether his ideas logically led.

Hegel, the great champion of pantheism, wrought its complete overthrow simply by disclosing it fully after stripping off the mystifying cloaks cast upon it by his predecessors. By this it is seen that tolerance of opinion is the most effectual method of opposing wrong opinions. Is it not a little discreditable to our Anglo-Saxon intellect that the theory repudiated by Germany so many years ago should be seized upon with so much avidity by many among us at the present day.

The most important lesson to be drawn from this survey of Neo-Spinolism is, that in the midst of the garden where we are placed God has set, as he did of old, the tree of knowledge; and the latest voice of history only re-echoes his earliest word of warning, that in the day we depart from him and eat of that tree, aspiring to know as he knoweth, in that day we surely die.

ENCOURAGING TO DR. TODD.—This venerable divine having been lately excommunicated by Gail Hamilton, can find consolation for his grief in the statistics of the M. E. Church. The number of Infant Baptisms the last year were 43,658. In a membership of a million this shows healthy obedience to the divine command, "Be born and be baptized." As probably not over 20,000 parents are represented in that membership, it gives one infant to each four families a fair annual proportion. The number of baptisms for the last five years are 176,486; a very fine exhibit of the faithfulness of the church to this excellent duty.

Query.—As Rev. Mr. Hubbard, Episcopalian, has violated a canon of his church in exchanging pulpits with Rev. Mr. Dennison, Baptist, obeying the higher law of Christ, will the Baptist brother and his church in obedience to the same divine law, violate their church canon by inviting Rev. Mr. Hubbard and his people to commune with them? One good turn deserves another. Let all the man-made separations, whether of water or of proud flesh cease, and Christ be all in all.

SERMONS.—*The Register* of last week publishes the brilliant and powerful discourse which Rev. J. A. M. Chapman, of Tremont Street M. E. Church, delivered in the Boston Theatre on a recent Sabbath evening. Theatricals, and especially the modern stage, was the theme of a scathing discourse from Rev. Mr. Mallalieu, in Bromfield Street Church, last Sunday afternoon. It seemed like the good old times when ministers spoke as delegates from heaven indeed, to hear the fervid, ungloved manner in which the abominations of the theatre were handled by our worthy and zealous brother. We felt our heart burn within us, and we thought we detected several burning cheeks among the audience, as he spoke to us. May God avert from us the fate of Sodom and Gomorrah!

DR. BUTLER'S first lecture on the religions of India was delivered on Wednesday evening, March 4th, before the Students and Friends of the Boston Theological Seminary. The lecture was mostly occupied with an account of the Vedas, or Hindoo sacred books. Their Pantheistic character and heathen immorality were fully shown by copious extracts. The lecture was well attended, carefully prepared, deeply interesting, and very instructive, not only to the theological students but to the public generally. The second lecture was delivered on Wednesday evening last. We bespeak for the Doctor a general attend once on this course, and we promise them a rare treat.

PURE TEAS AND COFFEES.—The Oriental Tea Co., of 87 Court Street, Boston, are conferring a great public benefit by supplying the community with a pure article, and of the best quality, at a price heretofore charged for an inferior article.

Through their CLUB SYSTEM, the Company are supplying parties all over the country with the same quality of goods at the same prices as to those purchasing at their Warehouse. Many of our readers will undoubtedly avail themselves of this opportunity.

A GOOD CATERER.—We have little hesitation in saying that Mr. Thomas D. Cook, No. 1622 Washington Street, Boston, has fully earned this title, a good caterer. He is one of those few men who strive in their avocations to do what is right, and such men the public soon learn to appreciate and patronize.

AN INTERESTING TEMPERANCE MEETING is expected next Sabbath evening, at Park Street Church, under the auspices of the Suffolk Temperance Union. Addresses are to be delivered by Rev. A. P. Peabody, D.D. of Harvard University, and Rev. A. J. Gordon, of Jamaica Plain.

NEW TYPE.—The last *Methodist* came out in a new dress, and makes a very beautiful appearance. It contains a full report of the great Lay Delegation Meeting in Newark, and an address by Bishop Simpson to class leaders.

The Church at Home.

Programme of Conference Sessions.

Conferences.	Place.	Date.	Bishop.
Pittsburgh.	Greensburg, Pa.	March 18.	Kingsley.
Newark.	Plainfield.	March 18.	Clark.
New Jersey.	Lambertville.	March 18.	Scott.
Kansas.	Lawrence.	March 25.	Thomson.
Providence.	Wellesley, Mass.	March 25.	Scott.
New England.	Meridian Street, Boston.	March 25.	Ames.
New York.	Harlem.	April 1.	Clark.
New York East.	Summerfield Ct., Brooklyn.	April 1.	Janes.
New Hampshire.	Lawrence, Mass.*	April 1.	Baker.
Eastern German.	Troy, N. Y.	April 2.	Scott.
Nebraska.	Peru.	April 2.	Thomson.
Wyoming.	Binghamton, N. Y.	April 8.	Kingsley.
Troy.	Ash Grove, Albany.	April 8.	Scott.
Black River.	Malone, Franklin Co.	April 8.	Simpson.
Oneida.	Cazenovia, N. Y.	April 9.	Clark.
Vermont.	Swanton (not Woodstock).	April 9.	Ames.
Maine.	Brunswick.	April 15.	Simpson.
North Indiana.	Warsaw.	April 15.	Thomson.

* Garden Street Church.

MASSACHUSETTS.

The Boston Preachers' Meeting, on Monday, March 2, was not so fully attended as usual, but the personal experience of the pastors present, and reports from churches, were of an interesting character. It being the last class meeting for this Conference year, the retrospect in many cases embraced the whole year. Rev. I. J. P. Collyer said that during the two years he has spent with the church at East Cambridge, about ninety have been received in full, and the prospects of the church are very encouraging.

At Roxbury, sixteen have been received on probation during the month.

At the Centenary Church, South Boston, about seventy have been received on trial during the year, and ten presented themselves as seekers last evening.

At Hanover Street, about fifty have joined on trial during the year, besides a number who are about to join. At a recent meeting fifteen desired prayers, and there are hopeful signs of a gracious work.

At North Street Mission, a child of Hanover Street, six have been hopefully converted during the month, and seven desired prayers last evening.

Rev. D. Dorchester, P. E., of Worcester District, gave a very interesting account of the work on his district. No powerful revivals are in progress, but many of the churches are enjoying a good degree of prosperity. The new church organized in Worcester last spring has doubled its membership, and has now a Sabbath School of four hundred members.

Park Street, Worcester, has a larger Sabbath School now than it had before the colony left to form the new church, and is otherwise in a prosperous condition, having been greatly blessed under the faithful labors of Rev. J. H. Mansfield.

Mr. Dorchester stated as a sign of the times that several very wicked men had recently been converted on his district. Of one of them it was said that he was the most wicked man in Massachusetts.

Dr. Warren spoke of the prosperity of the Theological Seminary. A number of the students are laboring as they have opportunity, and some of them are seeing the pleasure of the Lord prosper in their hands.

These monthly class meetings have of late been seasons of great profit, and it is hoped that the interest in them will increase as we enter upon another Conference year. Let us have monthly reports from all the churches.

West Sandwich, Mass.—Rev. S. F. Whidden writes: "God is graciously pouring out his Spirit, and saving souls in West Sandwich. Such a week of grace has not been known here for many years. Last evening (Sunday) March 1st, thirty-four were at the altar for prayers, mostly adults and heads of families. Some of the most influential men in our place have found a Saviour, and with the zeal of old professors are recommending him to others."

The Life Boat.—An old sea captain, who has charge of the life boat in a certain town in Massachusetts Bay, was induced some time since to go and hear Philip Phillips sing his thrilling song of the "Life Boat." The happy result was that on a recent Sabbath, he with his wife united with the church, the captain testifying with joy that that "Life Boat has saved his soul."

MAINE.

Portland, Me. From our correspondent "Casco."—The revival interest seems to be increasing in the city, and in the small settlement in the immediate vicinity. The work is mostly through the agency of the Young Men's Christian Association, and they report one hundred and twenty-five conversions within two or three months.

At a meeting of the "Ministerial Union" held recently, the question came up, "What can be done to awaken a deeper religious interest in this city?" The decision was, to call a conference of all the Evangelical churches in Portland, at High St. Congregational Church, on Thursday afternoon and evening. There was a large attendance and deep interest on the occasion. Nearly all the churches in the city were represented by their pastors, who took part in the services, which were interspersed with singing and praying. The feeling was unanimous at the close that "we must meet again," and these meetings will probably be continued, and we are expecting that good will result from this movement, showing as it does to the world, that on the great essential doctrines of the gospel we are one.

One result of this united effort is a movement to secure for the virtuous poor in our work-house more exclusive association, so that they will not be constantly thrown under vicious influence and example. Here, as in most of our cities and large villages, the "Poor-House" is little better than a school of vice.

The religious interest is still extending in different localities. In North Norway powerful revival is in progress, and the good work is still going on at Cape Elizabeth Depot. At Kennebunk Depot the Methodist society is struggling against the fierce opposition of the Adventists, but God is with them. They have laid the foundations of a new church, and it will go up as soon as the spring opens.

The effort of the friends of the Maine Wesleyan Seminary at Kent's Hill to secure an appropriation for the institution has failed. It was voted down in the House. This was too bad, as we only asked that the pledge of the State should be made good, the grant of land formerly made proving worthless."

East Maine.—Massachusetts and Maine are passing through similar struggles upon the subject of Temperance. Both had prohibitory statutes and State Constabulary, and both elected legislatures opposed to the existing laws. In Maine, upon the assembling of the Legislature, an immediate and furious assault was made upon the Constabulary, and that efficient system was destroyed. Thanks to Gov. Bullock for his veto, the effort did not succeed in Massachusetts. There the legislature seem to be perfectly bewildered in reference to a substitute for the prohibitory law, and also in Maine there is no unanimity, the prospect being that there will be no great change in the existing statute. Indeed the rum party seem to care but little what the law is, if there is no State police to enforce it. The previous law was sufficient if it had been vigorously enforced, but rum had almost unquestioned liberty in consequence of the inefficiency of the local officers. At last the penalty was made to be imprisonment and fine for the first offense, and State officers were on the alert to execute it. As if by magic the hotel and tippling shops were obedient, and no one could walk the streets of our cities without observing the change. Suddenly all the rum-sellers became temperance men, and declared there was twice as much rum sold as before, and the law must be repealed to suppress drunkenness. But a better version of the subject was given by the Police Judge of Bangor, who stated publicly that this legal session had nearly destroyed the business of his court, and if it continued for a reasonable time it would hardly be necessary to hold such a tribunal. But no sooner was it known that a legislature favorable to a repeal had been elected than the flood gates were lifted, and rum became almost as plenty as water. We shall doubtless retain a good law upon the subject, but with our Constabulary destroyed, the law will be like an edict against the waves and winds. Constable Nye reports that 3,100 places where found where liquor was sold as a beverage—four hundred in one city. In ninety-nine cases out of one hundred, these men went out of the business when they were warned, and saw the determination to enforce the law. The hotel keepers said they were glad the law was to be executed, because if their neighbors did not sell they would not be compelled to. He says that the extensive clamor against the Constabulary shows its efficiency. Sellers said if officers would "mind their own business" they did not care how many there were. Even if they barked there was no alarm, but when they began to bite, there was fear. Another point gained was, that there were no open bars in the State. Still further were the benefits of the system seen in the fact that against an importation into the State of over one and a half millions of dollars worth of liquors the previous year, there was only two hundred thousand dollars worth the past year.

The Belfast Age declared that \$77,000 worth was sold in that small city the previous year, but none last year. The enemies of the Police asserted that it would cost from one to three hundred thousand dollars to support that arm of power. But even this would save over a million to the State; and the taxes to support the poor were reduced thousands of dollars in single towns. Mr. Nye shows that the actual cost could not be over \$30,000 for the year, and out of this would be deducted the fines. But what are arguments and facts against rum? Our Constabulary is suspended, and Rum will hold carnival for a year; but it is confidently hoped that these two sister States will soon swing back to the right position upon this question.

Bethel, Me.—We learn from Rev. B. Foster that the church in Bethel is enjoying considerable prosperity. Eleven were baptized by him on the 1st inst., and the good work is still going on.

CONNECTICUT.

Putnam East, Conn.—Rev. H. L. Ramsdell writes: "For the last ten days the Lord has been graciously reviving his work among us in this parish. The grey headed, the middle aged, and the young are coming home to Christ, and many have found him to the joy of their hearts."

Providence Items.

Nothing of special importance has been before the Preachers' Meeting for the last week, which is a very dubious statement, and not specially creditable to that venerable body.

On the evening of March 3d, the M. E. Churches of the city united in a Union Love Feast at Trinity. The intensely cold weather lessened the attendance, and chilled the worshippers somewhat; still it was a good meeting. Over ninety testified to the power and preciousness of the gospel.

Interesting revival meetings have been in progress for over seven weeks at "The Seamen's Bethel." Rev. Charles Winchester, one of our local preachers, has pastoral charge of the Bethel. He is a young man, full of energy and enthusiasm, and neither ashamed or afraid to do his work with Methodist weapons, and in the old-fashioned Methodist style and spirit. The patrons of "The Seaman's Port Society" seem to sustain him in his efforts, and to rejoice in the marked prosperity which attends his labors. He reports many conversions, and others still seeking; crowded congregations, a prosperous Sabbath School and great personal comfort in laboring amongst the vicious, reckless and floating classes that roam uncared for through the lower parts of the city.

Our brethren of the Free Evangelical Congregational Church and Society worshipping at Roger Williams Hall, installed their new pastor, Rev. E. O. Bartlett, Wednesday evening, 4th inst., with appropriate services. Mr. B. comes from South Deerfield, Mass., and has good report from his former home. Success attend him in his new field!

The Executive Committee of the Rhode Island Temperance Society have elected Rev. V. A. Cooper, of Broadway, as their traveling agent for the coming year. He has not yet accepted the position.

We hear of a good work at Centreville, Rev. W. M. Bray, the pastor, is a most earnest and persevering worker, and in the violence of a faith that never yields, pushes the battle to the gates of the enemy.

The Old Plainfield Circuit is sharing in the blessings of revival. Some fifty or sixty souls have been converted. Bro. Stoddard, the pastor, one of our youngest workers, is winning the hearts of the people, and proving himself an able and faithful minister.

The question of Conference Boundaries seems to waken more interest among our preachers than any other just now. "State Lines," is the popular motto. This will restore the ecclesiastical autonomy of Connecticut. Rhode Island is a "little one among the thousands of Judah." What shall be done with her? We propose to cut Massachusetts in, under a line running north and south, from some point east of Worcester,

ter, say from the eastern boundary-line of Rhode Island to Lowell upon the north. This done, we will annex Eastern Massachusetts to its natural anchor, Cape Cod; then we will absorb the new diocese, ballast and dignify it with our own good puritanical name, or, if this name is not satisfactory, we will name it after our two commercial centers "Boston and Providence," or "Providence and Boston Conference," according to individual liking and locality.

We decide upon this new division of the work in order to accommodate churches and bishops. The leading churches of "The Hub" look to us for pastors, and as the transfer system works a little roughly sometimes, we would cast out the stumbling blocks, make straight and broad the highway, so that we can go easily to build up the waste places at the other end of the Providence and Boston Railroad.

Allow me in closing, to anathematize upon my own responsibility with all the athanasias human and pronouncable, everything and anything that looks like ministerial, let me rather say unministerial, wire-pulling, pipe-laying, log-rolling, clique-breeding, caucus-cursing efforts to secure an election to General Conference.

William T. Osmun, known throughout our country as the converted rum-seller, has returned home after an absence of some months, speaking to crowded houses in the city of New York, Brooklyn, and the larger towns and villages in New York, Connecticut and Western Massachusetts. Although he has not yet succeeded in raising the amount to enable him to go to college, God has blessed his labors in many instances.

He was an earnest man in his business of destruction, and the same trait of character follows him in his work of love. I hope he will receive the encouragement of the church of Christ that he deserves, for truly he is a brand plucked from the burning, a monument of God's love and mercy, a trophy of the cross of Christ.

A Remarkable Revival.—A remarkable revival has been for some time in progress in South-second Street M. E. Church, Brooklyn, E. D., Rev. W. H. Boyle, pastor. Entire households have been powerfully converted, and the most violent noted opposers of Christianity have been changed into loving, earnest, working disciples of Christ. Roman Catholics have fallen down at the altar, and risen up again to give clear testimony to the "inward witness" of the Holy Spirit.—*Methodist.*

East Saginaw, Mich.—Rev. J. H. McCarty writes: "We are building a fifty thousand dollar church at this point, and when done it will have only two its superior in the State."

Washington Conference Session.—The fifth session of the Washington Annual Conference (colored) met in the Mount Zion Church, Georgetown, D. C., on Thursday morning, Feb. 27. Bishop Ames presided. The statistics show a very encouraging progress: Members, 17,400; probationers, 3,500; total members, 20,900; local preachers, 127; adults baptized, 878; children baptized, 2,504; church edifices, 117; parsonages, 4; value of church property, \$278,000; mission collections, \$805.21; Tract Society, \$55.53; Bible Society, \$32.14; church extension, \$16.25; Sunday School Union, \$2.41.

South Carolina Conference.—The session opened in Charleston on the 27th ult., Bishop Jones presiding. The following statistics will indicate the condition and progress of our church within that section of our Southern work: Preachers received on trial, 16; preachers admitted into full connection, 2; preachers ordained, 15; members, 17,731; church edifices, 89.

Halifax, N. S.—We regret to learn by the Provincial Wesleyan, that our brethren in Halifax have lost their beautiful church in Grafton Street. It was destroyed by fire on the evening of the 23d ult. It will be a severe loss to the society, and we heartily sympathize with them. They had but recently put up a new \$9,000 organ.

Our last English Wesleyan exchanges announce that Rev. W. M. Punshon, fraternal delegate from the British Wesleyan Conference to our approaching General Conference, will sail in the Scotia for this country April 11. He will first visit Canada, and after preaching in Montreal and Hamilton will attend the General Conference at Chicago. He will afterward preside at the Canadian Wesleyan Conference, which is to commence at Kingston June 3, and at the Conference of Eastern British America, which is to open at Fredericton, New Brunswick, June 24.

THE SECULAR WORLD.

REVIEW OF THE WEEK.

As "The Impeachment" occupies the most prominent position in our thoughts and affairs at present, we publish two letters from our Washington correspondent this week. Chief Justice Chase, in his anxiety to have things conducted legally and in such a way as not to furnish the country with a bad precedent, has incurred a little ill-feeling. The organization of the Senate as a court of impeachment was completed on the 6th, Mr. Wade and the other Senators taking the oath, and President Johnson has been summoned to appear before it on the 13th.

There was a serious riot between some Irish and German emigrants at Ward's Island, N. Y., on the 5th. The mob was dispersed by the police, who succeeded in wounding some twenty-six Irish gentlemen. Barnum's Museum on Broadway, N. Y., was destroyed by fire on the night of the 2d, and nearly all his great collection was reduced to ashes. Reports from the Indian country state that the past winter has been the severest known for many years. The 4th was generally observed in New Orleans as a holiday. Jeff. Davis, who was in the city, shared the honors of the day with Gen. Hancock; and the most favorite music throughout the day was "The bonnie blue flag." The "blue" would be transferred to their own faces, if the benign countenance of General Benjamin F. could have beamed on them for a few hours!

Thursday, April 2, has been appointed as a day of public fasting, humiliation and prayer, in Massachusetts. We hope it will be observed as such, for there is need of it.

Robert Ball Hughes, the sculptor, died last week, at his residence in Dorchester. He was a native of London, and a man of remarkable genius. He was over sixty years of age.

There has been the usual number of railway accidents the past week. One near Canandaigua, N. Y., inflicted serious injuries on some twelve of the passengers. Another accident occurred on the Pan Handle Railroad, by which two men were killed.

Admirals from Abyssinia state that the English prisoners were all safe and well on the 9th of February. The Cardinal Antonelli, the Pope's evil genius, is seriously ill. There is considerable political disaffection in Portugal. George Francis Train has been again arrested,—this time for debt. A bad excuse is better than none. Negotiations for a college race between Harvard and Oxford have been broken off, on account of certain technical differences. Admiral Tegetthoff has been appointed commander-in-chief of the Austrian fleets.

Distrail, in his first speech since his elevation to the premiership, said he would endeavor to carry out the domestic and foreign policy of Earl Derby and Lord Stanley—and he was much applauded for saying so; yet it is not clear what that policy was. He promised great leniency towards Ireland, and mildly regretted that affairs in that misguided and misgoverned country should warrant the suspension of *habeas corpus*. (See page 132.)

The Christian World.

MISSION FIELD.

China.—Most encouraging intelligence is received from our mission field in China. The work, under the labors of our faithful missionaries, is prospering gloriously. Dr. Maclay writes as follows:—

It is my blessed privilege to state that the work still goes forward. Last Sabbath (September 15) Brother Sites held his fourth quarterly meeting in East Street Chapel in this city, (Foochow), and baptized nine adults and four children. On the same day I held a sacramental service at Kucheng city, situated about one hundred miles westward from Foochow, and it was my privilege to baptize nine adults and one child. The mission year soon to close (October 19) is the most successful one we have ever had in this mission. "Not unto us O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

What a field is here for Christian labor. What vast multitudes are without the gospel.

Wu-Chang. a capital city of China, with four hundred thousand inhabitants, and surrounded by a wall of about ten miles in circumference, has been without a single resident Protestant missionary up to January, 1867, when Rev. Mr. Bryson, of the London Mission, took up his abode there. About one month after, the Rev. Mr. Hill, of the Wesleyans, took up his abode there also. A medical missionary, Dr. Reid, has rendered very efficient service as a medical missionary, and the *Missionary Recorder* represents that the word of God is taking effect in that great city, and genuine converts have been made.

Germany.—Glorious tidings reach us from our mission work in Germany. A new and beautiful church, erected under the direction and for the use of our mission in Berlin, was recently dedicated. The dedicatory services were of a very interesting character. Dr. Jacoby preached the first sermon in German, from Psalm lxxxix. 7, and reads in German as follows: "God is very powerful in the congregation of the saints, and wonderful over all that are around him." What follows respecting the services in English, and the happy gathering of our American friends there, is from the pen of Dr. Jacoby:—

At eleven o'clock the German service was over, and the Americans gathered, and I assure you we had a good gathering. Mrs. Bancroft, the wife of our ambassador, was also present. She attends regularly the English service; but I expect Dr. Bancroft understands the German well, and attends German service in the State Church.

Dr. Hurst preached an appropriate sermon on Romans 1. 16, and afterward the Sacrament was administered by Rev. Mr. Nichols, Congregational preacher from Chicago, Dr. Hurst, and Professor Newhall, as it was the sacrament Sunday. The Americans seemed to be very much pleased, and Mrs. Dr. Olin said to me she felt like home. We have a very neat and fine chapel, and I hope to send you soon a photograph of the same. May the Lord grant that this place may become a rich blessing to Germans and Americans! Governor Wright and his lady, who have taken so much interest in this chapel, will be remembered as long as the building stands. We have a marble tablet to the memory of Governor Wright in the chapel, under the gallery. I would like to acknowledge that Mrs. Wright sent me yesterday one hundred and sixty thalers, which she received from a lady to pay for the blinds for the windows.

Sunday night Brother Cramer preached to about one hundred and fifty hearers, a good Methodistical sermon in the German language, and I feel sorry that this brother has not been gained for the German work.

Monday evening we had a gathering of American Methodists in our large room, which had been furnished by Mrs. Wright. There were Mrs. Dr. Olin and son, Professor Bennet and wife, Miss Colver, Professors Hurst, Newhall, Rice, Hudson, and Consul Cramer and lady. I was very sorry that Professor Leonard and lady were not able to meet with us.

CHURCH INTELLIGENCE.

Protestant Episcopal Church.

The letter of Rev. Mr. Hubbard to Bishop Clarke, of Rhode Island, is an important contribution to the present movement in the Protestant Episcopal Church to bring it into active harmony with the Church of Christ. It is heartily endorsed by the *Protestant Churchman*. We give its main passages:

Surly you cannot suppose that I have acted in this matter hastily, or without taking into consideration all its possible consequences, or that, having taken the step, I would now draw back from it. Long ago I gave this subject—the recognition of the validity of the orders of non-episcopally ordained ministers by our church—a full and thorough investigation; and I entered our ministry on a full conviction that the validity of such orders was recognized. The reforming of the Church of England was carried on, and the Prayer Book was compiled with the aid of such ministers. For a considerable period also they held high places in the universities and cures without re-ordination. The 23d Article was drawn up with the express design of recognizing their orders as valid. As you yourself recently told me, the interchange of pulpits in our church with non-episcopally ordained ministers was customary within your memory. And surely, on Biblical principles, such recognition is right. Said our blessed Master to his disciples, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet (mark, not on account of human ordination, but as recognizing his *divine* commission), shall receive a prophet's reward. And he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward." And again, "He that despiseth you despiseth Me, and he that despiseth Me, despiseth Him that sent me." Here are men who preach the gospel with the Holy Ghost sent down from heaven; men whose ministry God recognizes and honors and blesses in the salvation of many immortal souls. Whom God receives and blesses, shall we refuse to receive, because "they follow not with us?" For one cannot longer be partaker of this great sin. My pulpit shall ever be open to those whom the Lord Jesus thus honors and blesses.

I am well aware that Canon XI., Title 1, is by many interpreted as forbidding such interchange. I think the history of the origin of this Canon shows that it was only designed to keep imposers, claiming to be ministers of our church, from our pulpits. But however this may be, I am frank to say that any Canon forbidding such interchange would, I believe, be contrary to the fundamental constitution of our church, as it would certainly be contrary to the plain teachings of Christ, and therefore such a Canon would not be bidding on my conscience. I must obey God rather than man.

I have always designed, sooner or later, to take this step which I am now about to take; but have waited these many years for some Providential guidance, or for some older in the ministry than I to take the lead; so that I am acting upon the conviction of duty cherished through long years of prayerful consideration of this subject, and now, at last, as I firmly be-

lieve, under the direct guidance of God's Spirit and Providence.

In a most wonderful manner God has poured out his Spirit upon this community, and united the heart of ministers and people of the different churches as the hearts of one man. We have been working together unitedly for one single purpose, the glory of Jesus and the salvation of souls. This union and united action have been owned of our Lord and very greatly blessed. Even godly men—as one did to me the other evening—are obliged to confess that there must be a mighty power in religion, which can so unite and bind together six churches, differing so widely as we on minor points of doctrine and discipline, viz., First Day, Seventh Day, and Christian, Baptist, Methodist, Congregational, and Episcopal. This very spectacle of unity and brotherly love so plainly manifest, has already been the means of bringing to the Saviour many who lately were utterly indifferent to heavenly things. Very many have been truly converted to God, very many have been greatly strengthened in their faith, and in all Christian hearts there has been a renewed and higher consecration to Jesus. We know that Jesus is among us by His Holy Spirit, blessing us, and filling our souls with peace and joy in believing. We know that as with united and loving hearts we ask of Him, he most abundantly answers our prayers. (John v. 9—12, 17, compared with John xvi. 24.) These answers have been many and very manifest. I have not time to specify the many signal evidences we have of God's presence and blessing; but perhaps the best evidence of all is the brotherly love which abounds, and the peace and comfort and joy of the Holy Ghost possessing all hearts. I believe my exchange with Mr. Denison will promote this spirit of brotherly love. I believe it will be blessed and owned of the Saviour as removing one barrier and prejudice standing in the way of brotherly union. I know that I have the approval of my blessed and Divine Lord in making this exchange. I remember well my ordination vow to obey the godly admonition of my Bishop. Any admonition concerning neglected duties, and urging to greater diligence to the work of my ministry, greater zeal in the saving of lost souls, and greater consecration to Jesus, I will most gladly heed and obey; but I cannot consider the present prohibition to be within the intention of such a vow.

As to your supposition that I am in an "excitable frame of mind;" if the pressure of eternal things, if zeal for lost souls, if the presence and felt aid and blessing of Jesus be included in this phrase, I confess to its truth; but it is only such excitement as we must all feel when the things of eternity and the presence of Jesus shall stand revealed before us. It is an excitement which gives me a cool head and a clear judgment—a judgment formed in view of my speedy appearing before the tribunal of my Sovereign Lord and Judge. I must commend myself to Him, whatever my fellow-men may think or say.

I desire to correct one misapprehension on your part in regard to my intended exchange. As a matter of Christian courtesy, Mr. Denison and I will follow the order of services customary in our respective churches.

Brethren may say to me, as they have, I trust *thoughtlessly*, said, "If you cannot conform to the custom and legislation of our church, you should go elsewhere." I ask in reply, where shall I go? I am an Episcopalian by birth and habit, and association, and conscientious conviction. I am in the church of my fathers, and my fathers' fathers, and have no desire or design to leave it. As I was born in it, so I hope to die in it. Brethren, you have no right to drive me from it, unless I do something plainly repugnant to the teachings of Jesus. You have no right to make the platform of our church less broad than Jesus has made it. You have no right to legislate so as to compel me either to remain in it with a fettered conscience, or else to drive me from it. You have no right to make essential to membership and the exercise of the ministry what Christ has not made essential.

If by any such legislation you cut me off from you, I shall not cease to be an Episcopalian. I shall still remain in the communion of the Protestant Episcopal Church. Many beloved brethren, like myself thus cut off, will be with me. We shall, if thus forced to it, form a new and more pure branch of the Protestant Episcopal Church—a branch more true to the teachings and practices of our Reformers, more true to the teachings of our blessed Master. I have no fear as to the result. We shall have the approval and sympathy of all true Christian men, and, better still, we shall have the presence and blessing of Jesus. The guilt of schism will rest with you, not with us.

And now, my dear Bishop, having stated my intended action, and very briefly my reasons for it, my appeal is from the judgment of men to the judgment of Him before whom we shall all soon stand. Most respectfully and affectionately yours,

JOHN P. HUBBARD,
Rt. Rev. Thos. M. Clarke, D.D.

Westerley, Feb. 15, 1868.

P. S. Having called a meeting of the wardens, vestry, and congregation of my church, and read to them your letter and my own reply, they have given to my reply their unanimous approval, and pledged to me their cordial sympathy and support.

Dr. Whittle was nominated as Bishop of the Episcopal Diocese of Virginia by just one more than a bare majority in the Council of Virginia, selected by just one more than a bare majority of the lay vote of Virginia, confirmed by a majority of just one of the standing committee, and his consecration has just been consented to by the barest majority of the House of Bishops, three of whom say that, if they had known at the time what they now know, they would have refused to sign. What is the objection to Dr. Whittle? Is it that he happens to be so uncanonical as to sympathize with Bishop Smith, Bishop McIlvaine, Dr. Mullenberg, and other youthful innovators who are troubling Israel?

Congregationalist Church.

The Old South Prayer Meeting has been well attended the past week. On Monday morning the condition of national affairs was the main topic, and many prayers were offered in behalf of the government. One morning a French sailor spoke of finding Christ by means of a tract sent him by a friend in a letter; and he appeared very happy in view of the great change he had met.—*Congregationalist*.

Baptist Church.

The pastor of the Somerset Street Church, Rev. Dr. Neale, informs us that the religious interest in the First Baptist Church continues. Among the individuals baptized last Sabbath, there was quite a variety as to their place of birth. Two were Scotchmen, one from Nova Scotia in the British Provinces, and the other from the land of Burns. Four young ladies of the same family, three of whom are sisters, were born, one in England, one in Australia, and the other two in Africa. Of their parents also, who are members of the church, one is a lineal descendant of the race of Israel, and the other of unmistakable English blood, but a happier, more united circle of relatives it would be hard to find. They are neither "Jew nor Greek, barbarian, Scythian, bond or free, but Christ is all and in all." During the baptism of their elder sisters, the other members of the family, young Americans, were present, looking on, deeply interested, evidently, in the impressive scene.—*Christian Era*.

Pastoral Institution in Ohio.—A writer in the *Journal and Messenger* says: "We have in this State nearly five hundred church organizations, and less than three fourths as many ministers. Besides, there are a dozen whole counties without a living Baptist church—nearly twice as many without a living Baptist minister resident therein—and several large towns and cities, each with thousands of people, in which we have not

church or minister. Making all allowances, we need for Ohio alone, at least one hundred and twenty additional ministers, even to hold our own; and a still greater number for such aggressive movements as the 40,000 Baptists of the State ought to inaugurate." These demonstrations are fruits of the Baptist Educational Commission in this State, and illustrate how, as we expected, the movement of New York Baptists would become infectious, by awakening elsewhere a similar sense of need, and by leading to measures to supply it.—*Examiner and Chronicle*.

The *Baptist Almanac* for 1868, reports as received by baptism in a single year ninety-two thousand nine hundred and fifty-seven. Whole number of churches, twelve thousand nine hundred and fifty-five; of members, one million ninety-four thousand eight hundred and six. The increase for the last ten years is about two thousand churches, and two hundred thousand members, according to the last published reports.

Presbyterian Church.

The Presbyterianism of the United States is undoubtedly, even at present, a noble plant; it stretches its branches far and wide over the land, shedding forth fruits of knowledge and righteousness by which thousands are blessed; and with its inherent love of order, and power of adaptation to the circumstances of place and time, we cannot doubt that it will grow in compactness and strength, as well as largeness of development, so as not improbably to become in a few generations the recognized headquarters of Presbyterianism. The churches in America undoubtedly have the opportunity in God's providence, of making it so, and *will* do it, if they but set themselves in earnest to strengthen what is weak in their respective organizations, to meet each other in a fair and liberal spirit, and for the sake of the fundamental principles in doctrine and government, in which all are substantially agreed, to practice forbearance on points which are of inferior moment.—*Weekly Review*.

Roman Catholic Church.

Intolerance Abated.—When Roman Catholic writers occasionally give expression to their real sentiments, it is well to put them on record for use as occasion demands.

Thus in a volume of essays on religion and liberation, by various writers, edited by Archbishop Manning, the writer says of tolerance:—

"Neither the Church nor the State, whosoever they are united on the true basis of Divine right, have any cognizance of tolerance. Not the Church, because neither true peace nor true charity recognizes tolerance. Not the State, because, in accordance with its own principle, it must not tolerate anything which does not agree with Divine justice. According to Divine law, every magistrate, whether spiritual or temporal, must in every respect take his stand on the principle of religious intolerance."

And they say with regard to the relations of Church and State:—

"The State is not competent to determine, of its own authority, its proper range and sphere; these are shaped out for it by the action of the Church. The Church lays down the lines and limits of its own domain, and claims the submission of the civil power to its judgment."

MEETING OF THE AMERICAN CHRISTIAN COMMISSION.—The first public meeting of the American Christian Commission was held recently in the Mount Vernon Church, Boston. The meeting was opened with prayer by Rev. Robert R. Booth, of New York, after which Rev. Dr. Kirk, who presided on the occasion, addressed the audience, stating that the object of the Commission was to promote home evangelization, and that it had been organized for that work in pursuance of the following resolution, adopted by a national convention held at Cleveland, Ohio, in September, 1865.

Resolved., That this convention appoint a commission, consisting of seventy, with power to add to their number, to be called "The American Christian Commission," which shall be charged with the work of awakening the attention of the Christian public to the urgent need of evangelizing the multitudes of this generation, not yet reached by direct Christian labor; using for this purpose the press, public meetings, local organizations and other suitable means."

NEWMAN HALL AT HOME.—Our late visitor in his address to his people, on his return, said, among other things:

Of course he could not prevent the people in America from being kind to him. When he went to the clerks of the hotels he found his bills settled. He could not help that. [Laughter.] Then, again, going to the railway stations, his friends put him to get his tickets, put them in his hand, and profess not to know what they cost. [Laughter.] That was a thing also which he could not help. In those respects, at least, he was a helpless victim of their kindness. At three universities they had made him a doctor. [Applause.] He should not, however, change his name. His name should be plain Newman Hall to the end of the chapter.

A NEW RELIGION.—Recently, in one of our public halls, a small audience was gathered to hear a Universalist preacher lay the foundation of the "Church of the Future." The speaker proposed that the Bible should be accepted so far as it is reliable, that Reason should be the arbiter of all questions of right and wrong, and the inspiration of great men be acknowledged. The audience applauded and retired. A correspondent, who sends us the account of the meeting out West, a Universalist minister had assembled the people to hear his argument in defense of his peculiar faith, and to take measures to build a church. At the close of his discourse an old Quaker, who was present, rose and said, "Friend, if thy doctrine is true, we do not need any church; and if it is not true, we do not want thee for a preacher."—*Observer*.

THE FIRST ANNIVERSARY of the Colored Young Men's Association was held on the 22d ult., in Phillip's Church, New York. Rev. John Peterson preached the annual sermon. Mr. Potter, President of the Association during the past year, read the annual report. The Association was organized Feb. 22, 1867. They entered their rooms, No. 97 Wooster Street, in the following April. Since then they have kept up weekly prayer meetings. In the reading room may be found five daily and thirteen weekly newspapers and thirteen magazines. The library is still quite small, being composed chiefly of books presented by friends. During the year, through the agency of the Society, nine Sunday Schools have been established, six young men have been introduced into different churches, and six visitors were busily employed in going from house to house. The Treasurer has received from all sources \$762, and has expended \$752, including the rent of \$260.

THE QUEEN'S PRESBYTERIANISM.—Quite a little stir is excited in England by the fact that the Queen enjoys the Presbyterian Church service when she is in Scotland. The Church of England papers, of the ritualist persuasion, are indignant, and if they could have their own way, would convict the Head of their church of disloyalty to herself.

In 1868, the total contributions of the Protestant Churches in Great Britain for foreign and colonial missions amounted to \$3,250,000; for home missions \$2,500,000; for miscellaneous objects, such as Bibles, tracts, etc., \$1,545,000; and for Jewish missions, \$2,800,000.

OUR SOCIAL MEETING.

Very properly is our attention called to the famishing condition of Europe. The distress is great. Measures should be instantly taken for their relief.

THE CRY OF THE NEEDY.

This is the wail that comes to us in bitter, despairing accents from foreign shores, the cry of our brother man. Not simply the complaint of ordinary want, not that they are in tatters while others are warmly clothed, not merely that their food is scanty and of poorest quality. Cases of this kind are common in our own land. But a more urgent cry of distress fills the air with its bitterness in distant lands. It is the death-wail of the starving, dying daily, dying by hundreds for want of bread.

The English poor are suffering severely, partly from a disease in the wheat of that country which has injured the crops materially, partly from other causes.

The famine rages fearfully among the half-civilized of Northern Africa, and prevails to a great extent in various parts of Europe, where the wretched poor resort to flowers and grass for subsistence, and in the colder regions to buds and bark of trees, to lengthen out a miserable existence.

Sweden and Northern Russia the famine is severe, owing to the failure of crops the past year, incident to an unpropitious climate. This is a fact that calls for sympathy,—not sympathy merely, but action, prompt, energetic action on the part of those who are more favorably situated. The Swedes are a frugal, industrious, peace-loving people, and in their unfavorable climate have fewer resources than many nations. These facts should excite the commiseration of those who live on our own highly favored soil, where, whatever of want we may have seen, famine has scarcely ever been known.

There are many, no doubt, who of their abundance would willingly give to the famishing, if some person of wealth or influence would but lead in the enterprise. True, these are unusual times in our own country. But shall we therefore withhold from the perishing the bread which God has bestowed upon us in greater abundance than on any other nation? God forbid! He who has control both over the fruit of the soil and over the events of human life is able to make us abundantly in all things if we but act as his stewards.

Rev. B. Pomeroy, of Waterford, N. Y., rises to speak. We are glad to welcome so famous a brother to our meeting. He wishes to administer a shock from his battery, on a subject which is evidently exciting much attention. His shocks won't hurt, though they most decidedly hit.

I notice in your Social Meeting an article written by W. D. Pool, of Rutland. I was ready to inquire, Can this brother be a Methodist? He says these entertainments of church fairs, these social amusements, &c., are a profit both temporal and spiritual to any church or society. Now, Bro. P., if you will substitute *some* for *any* before church, I will almost agree with you. For there are persons organized into societies, with splendid temples, high rented seats, where they meet to hear moral essays, where they have some grand machine performances at one end of the building, if not at both. Now it is doubtful if such a society would be hurt by church fairs, or by a ball if it were in a good place, and the dance opened by a minister's prayer; and as such are not apt to attend class and prayer meetings where Christians become acquainted, church fairs might help on an acquaintance with the members of the circle and promote social happiness such as it is. But when you come to the Church of God, to the crucified and risen with Christ who walk with him in holy fellowship, away with this nonsense.

This longing after the world's little pleasures, this hankering for the old leeks and onions of Egypt, has in it the sign of relapse. Our only cure of Egypt lies in entering Canaan, and if the milk and honey of that land cannot cure me of garlics I would not cross Jordan for all it has. I tell Brother P. plainly and not in parables, that a religion which fails to take the relish of sin out of us is radically defective. This going to the church for character and to the world for pleasure is a fraud on true religion.

Then has it come to this that the benevolence of religion is not equal to its wants, that we dare not risk Christianity on its own merits, but must cater to the low passions for a supply of funds? Hear the contract. Give us an aristocratic frolic, dignified with a prayer, and we will give you fifty cents each.

This writer asks if any one is so bigoted as to suppose that a Christian man or woman would lower themselves by engaging in these social amusements. Bigotry is not essential to the supposition; it's only spirituality, my brother, that's all; and there are multitudes who are so spotless and pure that to indulge in these carnalities would darken their souls like an eclipse at noon. My pity is for those who are in such a state that these vanities do not hurt them. It's the pure in spirit who feel contact with wrong. If we are to come out from the world and be separate, I will ask Brother P. where he would have us go? The Lord save us from the floods of baptized ungodliness. Amen.

As so many brethren have a word to say on Lay Representation, we propose to give a part of this meeting up to them. If nobody therefore wishes to attend any farther they can now leave. It don't disturb this meeting to have any one go out at any time. Two laymen arise to favor the movement, and two ministers to oppose it. We can only allow one of them to speak this time. We should like to give his article in full. But that is impossible, so we shall have to give only the main argument and express some of his ideas in our own words. Rev. J. W. Case thinks that the leading characteristic of Methodism originally was to carry the gospel to those who would not come after it; that the Itinerancy "must govern itself;" that without it "Methodism would be like Sampson when his locks were shorn." He then proceeds as follows:

First, it is objected that the General Conference legislates for the church and the church has no representation, and that she asks for this representation. 1. This is a mistake; the church never asked any such thing. 2. The General Conference does not legislate at all. 3. When you joined the church all these things were expressly stated, and you were required to understand and know them, and were given six months to acquaint yourselves with all these points. Where then is your manners to make any fuss about it now? The great anxiety to legislate, and the much legislation of the present time is one of the evils of this age. There is too much law-making.

Second objection: It is not democratic republican. The country is republican, and the church ought to be. Answer: Democracy answers for some things; for others it does not. It is not good for parental government. Under this government, which is democratic, there is much that is not democracy. A ship of the line cannot be so governed, nor an army on the march. If you pass a Shaker village you will see everything in the utmost neatness. Democracy could not do this. The elder brother and elder sister govern in everything, great and small, temporal and spiritual, and they appoint their own successors. Our own jurisprudence, where the greatest worldly considerations are decided, together with life and death, these are all done without the popular voice,—a very small minority make these decisions. Nothing nice or exact is done by democracy; it is a loose way of doing anything. DeTocqueville says: "Whatever the advantages of a republican form of government may be, the putting the best men into office is not one of them." If you have any doubts on this subject, go to Wash-

ington and overlook the House of Representatives. There you may see the ignoramus, the scape-gallows, and the man who was so drunk that it took two sober men to bring him into the hall. These are furnished by democracy to make laws for this great Christian nation. We submit to this because we must; but do not, brethren, try to ape the national government in the church. "Don't give up the ship." I would propose a saving clause in the rule to be enacted by the General Conference: No rule that shall hereafter be passed by the General Conference bearing on the laity, shall be in force until adopted by the laity; and that each preacher on charge after the passage of such rule shall appoint a meeting for the brethren to give in their votes for or against. And the vote so taken shall nullify or establish the rule in question.

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE. Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

Massachusetts Agricultural College. The annual report of the trustees of the State Agricultural College, submitted to the Legislature, is a voluminous and exceedingly interesting document. It opens historically, touching the inception of the idea of agricultural education, and its growth from 1850 to the present time; and then goes on to give a sketch of the life of the college, an elaborate description of the buildings, and a statement of the plan of study pursued and to be pursued.

Early in the trustees' account of the college allusion is made to the resignation of Professor Chadbourne as President, and his removal from the community, as an irreparable loss to the college and the Commonwealth; the death of Hon. Joseph A. Pond is also noticed in fitting language, and his strong devotion to the enterprise spoken of.

Concerning the opening of the college, the report contains several interesting statements. On the 5th of August last, W. S. Clark was elected President; E. S. Snell, professor of mathematics; and H. H. Goodell, professor of modern languages; and the college was opened on the 2d of October. The number of students steadily increased until before the close of the term, December 17, forty seven were admitted to the freshman—and of course the only—class. Several others were examined, but rejected on account of deficient scholarship, so that during the first term, more than fifty applied at the college for admission. Besides these nearly as many more, some of them from other States, have asked for information and intimated a wish to enjoy the advantages of the institution. With the present buildings no new class can be formed until after the graduation of this first class, four years hence. With new buildings a new class of at least fifty can be formed every year. The trustees think that an appropriation of \$50,000 would cover the expense of new buildings.

Towards the close of the report, the trustees speak of the amount of money the students earn by working on the farm, and state that by so working, the cost of a four years' course of study at the college can be made quite small. Allusion is made to the military teaching in the college, and the suggestion put forth that the college might be considered the military school of the State.

Plaster with Manure. If you have a fine lot of manure that you wish to preserve and rot during the summer, mix plaster (gypsum) with it; mix it throughout the heap. Let there be some gathered on the top, and most at the bottom where the juices settle. Plaster not only holds the strength of the manure from escaping, but decomposes it; the lime of the plaster uniting with the carbon of the manure, and the sulphur (of the plaster) with the ammonia, which exists as a carbonate. Thus a little plaster does more good than anything perhaps that can be done to the manure heap.

Cream in Winter. Keep where moderately warm, and add to each milking, or once a day, a little hot milk. Heat the milk till almost to the boiling point; heat it fresh from the cow. The quantity is about a pint to a pailful at each milking. The effect of this is to prevent the cream from turning bitter; the butter-milk will be as sweet and fresh as in summer, and the butter, in consequence, will be better than without this treatment. We have this from an old, experienced dairyman, who has practised it for many years, and we are personally aware of the excellence of the practice. It is a point that should be known, for there is much bad butter made in winter, and butter-milk unfit to use.—*Vermont Farmer.*

We have not tried the plan recommended by the writer, but think the suggestions well worthy the notice of butter makers.—*EDITOR.*

Poultry. A pullet hatched early in the spring begins to lay at the approach of winter, and pullets hatched late in the summer begin to lay in the ensuing spring, and it is by saving a certain proportion of pullets from the early and late broods, that you make sure of winter eggs, a few early hatched chickens for catching the highest markets, and a numerous flock of chickens in the warm months, when rearing is least precarious. The hen continues in her prime for two, and, at most, three years,—therefore save every year pullets equal to a third of your brood stock, selling off at a trifling price the same number of aged hens, or offering them up in a stewed dish or well baked pie. However, I have no scruple about keeping a heavy, symmetrically made, splendidly feathered "partlet," for four years, for the sake of her stock. Many farmers grumble about their poultry, from not paying attention to such a simple matter as their not looking over their brood stock once a year, drafting all the old dames (known by the developed scales on their legs), and reserving from the market basket the most promising young pullets raised during the season.

Feed and Butter. In a recent discussion before the Herkimer County Farmers' Club, Judge Owen gave his views on the influence of various kinds of feed for cows for the production of butter. He did not think turnips of much value in this respect—much less than potatoes which were regarded as beneficial for a change. The best results had been produced by feeding Indian meal—about two quarts twice a day to each cow. A number of experiments were made in preparing the meal, but the best results followed from feeding it in a dry state. With this quantity of meal and a small allowance of hay, a Holderness cow produced fourteen pounds of butter per week. The highest point reached was forty-odd pounds in fifteen days, besides thirty quarts of milk, in the mean time, for family use.

Facts in Grape Culture. Wm. Saunders says that he holds two undeniable facts in grape culture; First, that the best fruit is produced on the strongest and best ripened shoots; and second, that the shoots produced from spurs never mature so thoroughly as those produced from terminal buds. Farther, that properly ripened fruit will never be produced from unripened wood. Fruit apparently well colored may be seen

on green growths, but such fruit does not possess the characteristics of a well ripened bunch of grapes.

Watering Horses in Harness. Always loosen the check-rein before giving water to a horse. If watering with a pail, hold it no higher than is necessary to relieve the neck from pressure upon the collar. It is not natural for a horse to drink with his head up, any more than it is for a man to get down to drink.

How to judge of a Calf. The heifer calf of any breed, that at four or five weeks old, shows a heavy shoulder, thick, bull-neck, square, unfeminine muzzle, fore legs wide apart, and girth considerably larger around the chest than the loins, will never make a profitable milker.

THE RIGHTEOUS DEAD.

Mrs. ABBIE I. TOURJEE, wife of Prof. Eben Tourjee, died in Providence, R. I., Oct. 6th, 1867, very suddenly. Sister Tourjee was born in Warren, R. I., May 6, 1835. At 15 years of age she was converted, and joined the church, under the ministry of Rev. Dr. Patten. At 12 years of age she entered the choir. She continued a faithful member of the church while she lived. She sang the praises of Zion until within two Sabbath School. She was also formerly a teacher of music in the East Greenwich Seminary. But from all these associations and labors she has been suddenly removed to a higher sphere of life. Her last sickness was only of a few hours' duration, but she comprehended her situation perfectly, and went out of sight into the shadows and gloom of the dark valley, with exclamations of lofty faith in God, and glorious victory through the blood of the Lamb. God bless our deeply afflicted brother and his motherless children, and prepare them for the glad re-unions of heaven.

I will add an estimate of Sister Tourjee's character, written by Rev. Sidney Dean, from *The Providence Press*, who has known her intimately from her childhood:

"Mrs. T. was a choice woman, gentle, unostentatious, sweet-spirited and noble. As a daughter she was the light of the household; as a wife she was peculiarly fitted for the prominent position assigned her in the providence of God as an aid to our accomplished but now sorely afflicted friend, the head of the Musical Conservatory. Beautiful as a mother, and universally beloved as a friend. Few women win so much affection during so short a life. A Christian of pure and loving, gentle and trusting character, she left mortality for the higher life of heaven in the triumphs of an exalted faith."

IRA. B. BIDWELL.

Mr. SAMUEL TENNEY died in Marlow, N. H., Oct. 4, 1867, aged 82 years. Bro. Tenney has been a worthy member of the M. E. Church for many years. For the last sixteen he has been a great sufferer, but grace enabled him to bear all his trials with Christian patience.

A. C. C.

Bro. ABNER DUNTON, of Woolwich, Me., was called from his toil on earth to his reward, Oct. 20, aged 56 years. Bro. D. experienced religion when about 22 years of age. Several years later he united with the M. E. Church in Woolwich. From that time until prevented by sickness he maintained the family altar, was ever a faithful attendant on the means of grace, and for several years past has been a prompt and faithful trustee, steward and class leader. In his last sickness, though suffering excruciating pain, he was not heard to murmur, was calm, patient, constantly rejoicing. When others would speak of his great suffering, he would reply, "Christ suffered a great deal more for me."

G. G. W.

Miss SARAH CHASE, only daughter of Elihu and Phebe Chase, died in Candia, N. H., Oct. 27, 1867, aged 28 years. Seldom are we called to record the death of one so universally beloved in life and lamented in death as was this young lady. Her last sickness was short and severe, but that religion which she embraced in early life was all sufficient to sustain and cheer in the hour of death. She died in peace, leaving a bright evidence to her friends that she has gone to be with Christ.

SILAS GREENE.

LORA GOULD, of Dixmont, Me., died Oct. 3, aged 18 years, 6 months. She united with the class and lived a consistent Christian until she was called up higher. Her last sickness was lingering and painful, yet borne with calmness and resignation. When it was known to her that she was dying, it produced but little change in her appearance; death was met with the same calmness that marked her life, as she said, "I die calmly, it is pleasant dying." She addressed those friends near her, bidding them good-bye, and requesting them to meet her in heaven. To those that were away she sent messages; the last was to a young man to whom she was engaged, a member of the East Maine Conference. She said, "Tell him, for my sake, to remain in the ministry." Shortly after she fell asleep, signifying to the last that Jesus was near and precious.

W. B. FENLASON.

North Dixmont, Nov. 13, 1867.

Mrs. ELIZABETH BRODHEAD WENTWORTH, was born in Smithfield, Penn., in 1787, and died in South Newmarket, N. H., Oct. 17, aged 80 years. She was a sister of the venerable John Brodhead. Her brother John, one of the pioneers of Methodism, was sent to New England in the infancy of N. E. Methodism, and at the age of 15 Elizabeth came to reside with him. At the age of 16 she was converted and baptized by Elijah Hedding. From that time until her death, 64 years, she was an active, intelligent and useful member of the Methodist Episcopal Church. Since the death of her husband, who was a useful official member of the church, she has resided at the old Brodhead mansion at South Newmarket, greatly beloved by all her relatives and by all her extensive acquaintances. She left four children, among whom is John Brodhead Wentworth, D.D., of the Genesee Conference.

Her funeral was numerously attended. A sermon was preached by the writer of this article, and interesting remarks made by our good father J. F. Adams.

When about to depart, she called her family one by one and most tenderly and faithfully addressed them, giving her dying charge, in holy triumph entered her rest.

ELEAZER SMITH.

Miss MARTHA BOWLER, of Marblehead, eldest daughter of Mr. William C. Bowler, died in Springfield, Mass., aged 21 years. Although in life's morning her earthly existence has closed, yet the many lovely traits of her character will ever be embalmed in the memory of a large circle of friends and acquaintances. In her last hours she expressed her submission to God's will and trust in Christ her Saviour.

O.

CAROLINE NEAL, for many years a devoted follower of Christ and a member of the M. E. Church in this city, departed this life Oct. 27, aged 68 years, 2 months, 10 days. During her illness she was wonderfully sustained by the Lord. In the closing hours of life she tenderly urged all her household to become Christians and strive to meet her in heaven, and calmly exclaimed, in accents of assurance, "Though I walk through the valley of the shadow of death I will fear no evil, for Thou art with me, thy rod and thy staff they comfort me."

R. S. STUBBS.

Dover, N. H., Nov. 15, 1867.

General Hancock has asked to be relieved from the command of the Fifth Military District, because the order removing certain members of the New Orleans City Council was revoked by General Grant.

The President's counsel is at work on the articles of impeachment. It is thought that his defense will be upon the ground that as ten States are unrepresented the court will not be competent to try him; he should remember, however, he was elected to his office with the same deficiency, and if he can prove that ten States are needed to legalize the impeachment proceedings, certainly the same ten, not having voted on his election, he is not entitled to his office, and so should quit. It looks like a dilemma with two remarkably sharp horns.

The Maine legislature adjourned on Saturday the 7th after a session of sixty-two days.

There was a walking match the other day between Mr. Dickens' "Dolby" and Ticknor & Fields' "Osgood," in which the former was winded. Lee & Shepard now back their "Baker" against T. & F.'s "Osgood." Well, boys will be boys.

Donations.

Rev. E. Robinson, of Eliot, gratefully acknowledges the receipt of over \$100 from his people.

Rev. R. Kimball acknowledges a donation of \$155.

Rev. T. Cookson, of Westport and Arrowe's charge, East Maine Conference, acknowledges \$194.

Rev. G. W. Carr acknowledges the gift of \$10 from his friends of Osipiec, N. H., also \$25 before.

Rev. S. S. Cummings acknowledges the gift of \$92 from his friends of South Coventry.

Rev. R. Parsons, of Hazardville, acknowledges the receipt of \$50.

Rev. John E. Baxter and wife acknowledge the gift of \$100 from friends in Berwick and vicinity.

Rev. W. D. Bridge, of Topfield, acknowledges gifts from young converts.

Rev. W. Pentecost and wife, of Winchendon, acknowledge \$50, besides Christmas gifts.

Rev. George G. Winslow, of Woolwich, Me., acknowledges \$50 from School District, No. 4.

Business Letters Received, to March 7.

J. L. Anderson—A. Anderson—T. P. Adams, J. D. Butler—F. O. Blair—D. K. Bunting, C. A. Carter—A. Dean—F. P. Caldwell—G. F. Childs, C. T. Dunham—A. D. French—F. G. Gifford—F. G. Godfrey—S. P. Heath—Geo. Hewes—H. W. Harlow—J. T. Hutchins—W. W. Hall, J. W. Lee—J. B. Lapham—A. S. Ladd, C. C. Mason, J. Noyes, H. F. A. Patterson—W. J. Compton, M. Raymond—I. Rufuson—S. Reed—M. Ransom (your letter was sent)—Edward Story—J. Stott—E. F. Snow—J. Scott—H. Stacy, A. Thurston, D. Wood—E. B. Wilkins—S. Y. Wallace—G. Winslow—N. Webb.

BOOK CONCERN NOTICES.

NOTICES OF THE PUBLISHERS. DAILY CHRISTIAN ADVOCATE.—The Agents of the Methodist Book Concern at New York and Cincinnati will publish a daily paper at Chicago during the session of the General Conference, commencing the first of May next. We have secured able reporters, who will report the acts and doings of the body and the speeches of the members; also sermons and addresses of general interest.

We shall forward the paper by the first morning's mail to all subscribers. To avoid confusion and mistakes, we desire all subscriptions to reach us by April 20, that they may be carefully entered on our mail books before the commencement of the session.

Single copy for the session, \$1; any one sending ten subscribers and \$10 shall have one copy extra.

Send your orders for New England to JAMES P. MAGEE, 5 Cornhill, Boston.

REMEMBER THE QUARTERLY.—The January number of the METHODIST QUARTERLY REVIEW, under the able editorial management of Rev. Dr. Whedon, will greatly interest you. It has some capital articles, besides the large amount of valuable matter supplied by the editor.—*Northern Christian Advocate*.

Every preacher should take it. \$2.50 per year.

March 12. 26.

Letters received from Feb. 29 to March 7.

II F Austin—W W Avery—C W Atwood—H P Blood, L W Blood—R Hampton, J Blodgett, Jr—T Benton, F. B. Bear—J. Boyce—N G Bishop—R. Bowditch—V. B. Brainerd—J. C. B. & M. A. Booth—A. W. Browne—A. P. Baker—M. C. Barrell—E F Clark—N C Clifford—J. Collins—E A Crawford—R Clark—J E Chase—E T Clark—S F Chester—E F Clark—G M Carpenter—O H Call—C A Carter—G F Degen—T W Douglass—E Davison—J. D. Dickey—J. D. Dickey—J. D. Dickey—J. D. Dickey—J. L. Fuller—J. P. Frost—H C Gardner—F T George—S V Getty—L L Hancom—P Hawkins—O T Hill—W Howard—A Helmershausen—H T Jones—J H James—X Knowlton—J W Lewis—A M Learned—D P Leavitt—J E Metcalfe—J H Mansfield—F M Mitchel—A. Morse—B F Magee—C F Morse—J L Monroe—H O Ollis—H E Owen—G W Preston—S Purinton—C A Plumer—H D Pomroy—E Quimby—S Roy—C Stone—F K Stratton—D J Smith—S T Sweetman—E R Thayer—E D Winslow—W T Worth—H J Woods, Jr—George L Westgate.

JAMES P. MAGEE, 5 Cornhill, Boston.

CHURCH REGISTER.

HERALD CALENDAR. Re-opening at Hubbardston, Me., March 12. Preachers' Lyceum, at Kendall's Mills, Me., March 31. April 1.

LIBEL REJECTED. A REPLY TO GREENE'S PAMPHLET.—By the Trustees of the Maine Seminary and Female College. A pamphlet of 100 pages containing an account of the circumstances connected with the death of M. Louis Greene, late student in that institution. With statements and affidavits vindicating the institution, its teachers and managers, from the charge of being the author of Greene's death.

For sale by Bailey & Noyes, Portland; E. Fenno, Augusta; Whittier, Drew & Co., and T. M. Yarney, Lewiston; H. Bonney, Farmington. Price 25 cents. A liberal discount allowed to those who buy to sell.

ALLEY.

PREACHERS IN THE NEW ENGLAND CONFERENCES who do not expect to be at the Conference session, or who would like to have a statement of their account previous to that time, may receive it immediately on application. Any who desire to pay the money collected for benevolent purposes previous to Conference, may forward to me by a draft payable to my order, or by Express. 21

NOTICE TO LOCAL PREACHERS.—Candidates in the Local Ministry for Deacon's or Elder's orders are respectfully invited to meet the Committee for examination, at the seat of the New England Conference, on Thursday, March 21, at 10 A. M.

N. B. Preachers having candidates in their charge will have the kindness to call their attention to the above notice. B. O.

CHURCH AID SOCIETY.—The last regular meeting of the Church Aid Society for the present Conference year will be held at J. P. Magee's, No. 5 Cornhill, Boston, Monday, March 16, 1863, at 7 o'clock P. M. Refreshments will be furnished at the meeting, and this year will be expected. All applicants for aid the following year will please to present the cases of their churches at that time. These applications, according to the rules of the Society, must be made in writing, stating such facts as are needed for a full understanding of such case and claim.

Boston, March 2, 1863.

NEW ENGLAND CONFERENCE. FALSE REDUCED.—Boston and Albany Railroad will furnish excursion tickets at the stations named below for two thirds of the regular through fares: Natick, Roxbury, Franklin, Westboro', East Holliston, Southboro', Ashland, Millbury, Grafton, Worcester, Clinton, Charlton, Spencer, East Brookfield, Brookfield, Warren, Palmer, Wilbraham, Springfield, W. Springfield, Westfield, Russell, Huntington, Middlefield, Chester, Lanesborough, B. Excursion tickets must be bought as above, in no other way can they be obtained.

Persons coming over the Eastern, Boston and Lowell, and Fitchburg, and Vermont and Massachusetts, having paid the regular fare, will receive excursion tickets at the conference by calling on the subscriber.

Passengers from Worcester and Nashua, R. R. will buy tickets to Groton, and then to Boston.

The Boston and Albany will have to be counteracted at the Conference. This arrangement will hold good only for those who come on Monday, March the 23d, and after 11 A. M. 1863.

C. L. EASTMAN.

PROVIDENCE CONFERENCE. FALSE REDUCED.—All persons attending the conference of this Conference who pass over any of the railroads in Eastern Connecticut, except the Shore Line, will be taken to Providence and back for one fare. They will pay full fare to Providence, and obtain free return tickets of the subscriber at Conference.

Rockville, Feb. 28. J. H. WILLETT.

MAINE WESLEYAN SEMINARY AND FEMALE COLLEGE. The Spring Term of 13 weeks will commence Monday, March 16, instead of March 9 as per catalogue. For particulars, send for circular. Rates of tuition same as during the Winter Term.

H. P. TORSEY, President.

Kent's Hill, Feb. 12. 41. Feb. 29.

WESTERN ACADEMY, WILBRAHAM, MASS. REV. EDWARD COOKE, D.D., PRINCIPAL. A first-class seminary for ladies and gentlemen. Unsurpassed advantages, together with a pleasant home. Spring Term of fourteen weeks commences March 18, 1863. Feb. 20. 41.

N. H. CONFERENCE SEMINARY AND FEMALE COLLEGE.—Spring Term commences March 19, at 10 o'clock A. M., and continues 14 weeks. For particulars send for a catalogue. L. D. BARROWS, President. Sanbornton Bridge, N. H. Feb. 20. 31. Feb. 27.

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ZION'S HERALD.

AMERICAN WALTHAM WATCHES.

THE BEST. THE CHEAPEST.

RECOMMENDED BY RAILWAY CONDUCTORS, Engineers and Expressmen, the most exacting class of watch wearers, as superior to all others for steadiness, strength, accuracy and durability.

Purchasers should invariably demand a certificate of genuineness.

For sale by all respectable dealers.

March 12 171

BRADBURY'S

"New Golden Chain," "New Golden Shower," "Golden Censer."

THESE are the most popular Sunday School Singing books published, as will be seen by the favor with which they have been received.

OVER 2,000,000 COPIES

having been sold since the Golden Chain was first issued; this is sufficient guarantee for Sabbath Schools in want of a good book; they will be suited with either of the above.

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Together form the most full and complete work of the kind ever issued. The universal testimony of Clergymen, Superintendents and Teachers is that this book is unsurpassed for Sunday School and Family Devotion. This work is in great demand. It contains the most valuable Hymns and Tunes that have become popular during the past ten years, together with a great variety of old metrical Tunes.

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BIGLOW & MAIN, Publishers,
(Successors to Wm. B. Bradbury),

425 BROAD STREET, NEW YORK.

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March 12 11

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IN ALL PARTS OF THE UNITED STATES for our new work "PEOPLES' BOOK OF BIOGRAPHY," containing over eighty sketches of eminent persons of all ages and countries; women as well as men, a handsome Octavo book of about 600 pages, illustrated with beautiful steel engravings, and containing a full list of the names of living authors, whose name will ensure for it a rapid sale. Send for descriptive circular and see our extra terms. A. S. HALE & CO., Publishers, Hartford, Conn. 41 March 12

THE MUSICAL SCALE.

BY HORACE P. BIDDLE. This work is an effort to throw some light upon a subject which has received the attention of first-class minds at different periods. Many new principles are explained, and the author fails to find any capable of demonstration; but whether the basis of his theory is sufficiently broad and firm to sustain the conclusions given is a question submitted to the judgment of the reader. Price \$1.25. Mailed post-paid.

OLIVER DITSON & CO., Publishers,
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GARDEN SEEDS,

FRESH AND GENUINE.

THE subscribers would call the attention of Farmers, Gardeners, and Dealers in Seeds, to their large and very choice stock of

Garden, Grass, and Flower Seeds.

We give our whole attention to the Seed trade, and make a specialty of supplying the Market Gardeners, and are pleased to state that we have thus far received a large share of their patronage. Our Catalogue contains many novelties this season, and will be sent to all applicants.

Seed Warehouse, No. 10 South Market Street, Boston, Mass. 32 A. SCHLEGEL & CO.,
March 12 E 300

E. FRANK COE'S AMMONIATED SUPER-PHOSPHATE OF LIME.

SOLD TO THE TRADE by J. A. TUCKER, Sole Agent for New England, at 13 Doane Street, Boston. Send for circular.

March 12 3m

FANEUIL HALL MARKET SEED STORE!

FANEUIL HALL MARKET TOMATO. This variety was originated by a well known and reliable Boston Market Gardener. It is fully a fortnight earlier than any other variety. The fruit is large and round, and skin smooth—remarkably solid—bearing abundantly. The seed I offer can be relied upon as a first class product.

BOSTON MARKET CELERY. The best market grown, and much esteemed by Boston Market Gardeners. Price 25 cents a package.

LAXTON'S PROLIFIC LONG POD PEA. An unequalled variety, averaging eleven peas in a pod. Half-pint packages, 50 cents. \$1.50 per quart. 3m

S. P. MOOD & CO.,
March 12 Faneuil Hall Market, Boston, Mass.

BACHELOR'S HAIR DYE.

THIS SPLENDID HAIR DYE is the best in the world; the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied at Bachelor's Wig Factory, No. 16 Bond Street, New York. 2m

REMOVAL.

HOPE ENVELOPE MANUFACTURING CO. have removed their saleroom from 218 Washington Street to the spacious store, 51 and 53 Hanover Street, where will be found a new and extensive stock of Envelopes. Paper of all kinds and Stationer's articles, with lowest prices in the city.

HOPE ENVELOPE MFG. CO. March 5 4t 51 & 53 HANOVER ST., BOSTON.

OPENING OF THE ROOMS OF THE

New England Wood Hangings Company,
No. 43 Summer Street.

(NEXT BUILDING BUT ONE TO HOVEY'S DRY GOODS
STORE.)

ORDERS FOR THE WOOD HANGINGS CAN NOW BE ATTENDED TO AT SHORT NOTICE.

Rights for Towns and Counties in all parts
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Rooms.

Orders and communications pertaining to the business should be directed to

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March 5 36

A. L. BRYANT & CO.,
ADVERTISING AGENTS,
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ADVERTISEMENTS inserted in all the leading papers in the country at low rates.

March 5 41

THOMAS D. COOK,

CATERER, 1622 WASHINGTON ST., BOSTON, respectfully tender his services to Public, Private and Wedding Parties, Levees, Festivals, &c. Military, civic and other associations furnished with Dinner, Supper and Collation. Also, a large and very respectable town. His table will always be sumptuously supplied with all the substantial and luxuries. Will also loan Silver, China and Glass Ware and all other kinds of party table furniture. Polite and attentive waiters and experienced cooks furnished on all occasions. Patronage solicited. 3m March 5

AYER'S CHERRY PECTORAL,
For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

PECTORAL never before in the whole history of medicine, has anything so wholly and so deeply upon the convalescence of mankind, and to cure the most obstinate and chronic complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it a favorite and popular remedy. While addressed to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of CROUP, it has been adopted in every family, and is as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled Consumption is thought incurable, still great numbers of cases where the disease seemed settled have been completely cured, and the patient is now in full health. By the Cherry Pectoral so complete is its mastery over the diseases of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the Cherry Pectoral they subside and disappear.

SINGERS and PUBLIC SPEAKERS find great protection from it.

ASTHMA is always relieved and often wholly cured by it.

BRONCHITIS is generally cured by taking the Cherry Pectoral in small and frequent doses.

So generally are its virtues known that we need not publish the certificates of them here, or do more than assure that its qualities are fully maintained.

AYER'S AGUE CURE,

For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and (indeed) all the affections which arise from maturous marsh, or miasmatic poisons.

As its name implies, it does no harm, and does not fail. As it cures neither Quinsy, Ulcers, Zinc, nor any other mineral or poisonous substance whatever, it nowise injures any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe without a parallel in the history of Ague medicine. Our pride is gratified by the judgments we receive of the radical cures effected by obstinate cases, and where other remedies had failed.

Inacclimated persons, either resident in, or traveling through miasmatic localities, will be protected by taking the Ague Cure daily.

For the Complaints resulting from torpidity of the Liver, it is an excellent remedy, stimulating the Liver into healthy activity.

For Bilious Disorders and Liver Complaint, it is an excellent remedy, producing many truly remarkable cures, where other remedies had failed.

Prepared by DR. J. A. AYER & CO., Practical and Analytical Chemists, Low, Main, and sold all round the world. PRICE ONE DOLLAR PER BOTTLE.

now 3m

JAN 2

HEED THIS AND LIVE!

REV. J. C. INGALLS: My Dear Sir.—I have sent you my excellent Throat and Lung Specific, and also have had it in constant use in my family with most happy results. I cheerfully recommend it as the most valuable remedy for throat and lung complaints I have ever used known.

Yours truly, GEO. P. WILSON,
City Missionary.

Lawrence, Mass., Feb. 8, 1868.

Manufactured and sold by J. C. INGALLS, Melrose, Mass. For sale by M. S. BURR & CO., 26 Tremont St., Boston, and other Druggists. 3m March 5

now 3m

THE REPEATING VEST-POCKET LIGHT
OR MATCH.

IN ELEGANT SILVERED CASES, about the size of a lady's watch. It is self-lighting and can be lighted fifty times in succession without repen-

ding. It gives a bright, instantaneously lighted flame without any sulphur. A neat article, just the thing for smokers and all others who use matches or have occasion to carry them in the pocket. A sample case, filled with lights, sent by mail post-paid on receipt of 65 cents. Liberal inducements to the trade.

Address L. F. STANDISH,
Feb 29 Im Springfield, Mass.

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WISTAR'S BALSAM OF WILD CHERRY.

FOR THE CURE OF COUGHS, COLDS, WHOOPING COUGH, BRONCHITIS, PREDISPOSITION TO CONSUMPTION, &c., &c.

This great remedy is too well known and is performing too much good to make it necessary to go into an elaborate discussion of its merits. Suffice to say that it still maintains its supremacy in curing diseases of the most obstinate character, and that all who suffer from the above complaints, after having tested this remedy, seldom have occasion to resort to other appliances to insure a perfect restoration to health.

From HON. W. H. JONES, of West Dover, Vt.

"I have been troubled from my boyhood with chronic or hereditary cough, which continued to increase in the winter. I took cold, which as usual settled into a severe cough, which continued to increase as the season advanced, although I made use of all the cough remedies I had knowledge of. My family physician also prescribed for me, but I experienced no relief. During all this time I was gradually running down, losing weight and strength, until my friends as well as myself became very much alarmed, thinking I should waste away in CONSUMPTION. While I was induced to try WISTAR'S BALSAM OF WILD CHERRY. After one day's trial I was sensible that it was healing me in a day or two. I have since used it every day, and I was soon restored to health and strength. I have ever since kept the BALSAM in my house, and whenever any member of my family has a cough or cold, it is immediately resorted to. No FAMILY SHOULD BE WITHOUT IT!"

Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, and for sale by Druggists generally.

Price only \$18. Fully warranted for five years. We will pay \$100 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and will the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and a commission on the value of the machine which twice amount can be made. Address SECOMB & CO., PITTSBURGH, PA., or BOSTON, MASS.

CAUTION.—Do not be imposed upon by other parties painting off worthless cast-iron machines, under the same name or otherwise. Ours is the only genuine and really practical cheap machine manufactured.

March 5

\$15 PER DAY SURE,

AND NO MONEY REQUIRED IN ADVANCE. Agents wanted everywhere to sell our Patent Everlasting Metallic Clothes Lines. Send for circular. Address The American Wire Co., 162 Broadway, N. Y., or 16 Dearborn St., Chicago, Ill.

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WANTED---AGENTS.

\$75 to \$200 per month, everywhere, male and female, to introduce the GENUINE IMPROVED COMMON SENSE FAMILY SEWING MACHINE. This Machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider in a most superior manner.

Price only \$18. Fully warranted for five years. We will pay \$100 for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and will the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$200 per month and a commission on the value of the machine which twice amount can be made. Address SECOMB & CO., PITTSBURGH, PA., or BOSTON, MASS.

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March 5

THE EUREKA PATENT PUMP COMPANY,

42 DEY STREET, NEW YORK, for Wells, Cisterns, Mills, Steamers, Ships, Mining and Breweries. The most efficient Lift and Force Pump yet offered to the public. It is simple, powerful, reliable and durable. For oil refineries, etc., it beats the world. Will do more work with less power than any other known. Send for a circular. Bailey's improvement. Engines are sold here. P 4t March 5

THE CHURCH UNION.

"The Freest Organ of Thought in the World."

The largest Religious Paper in the World, averaging nine columns of reading matter each week more than any other competitor.

ADVOCATES FREEDOM IN CHURCH AND STATE, and is the ORGAN OF THE UNION MOVEMENT AMONG EVANGELICAL CHRISTIANS THROUGHOUT THE WORLD.

IT AIMS TO LEAD PUBLIC OPINION upon all subjects and to represent or echo the sentiments of no party or sect. Edited by seven editors, from seven different denominations, whose names are not even known to each other.

TERMS PER YEAR, \$100. PREMIUMS, \$10.

TERMS TO AGENTS (FOR EACH SUBSCRIBER), \$100. PREMIUMS.

A SEWING MACHINE, worth \$55.00, for 25 subscribers and \$62.50. Agents may choose their machines.

WEBSTER'S DICTIONARY, for \$25.00 and 10 names.

"ECCE ECCLESIA," for 2 names.

A GOLD WATCH, American Watch Co., worth \$125 for 35 names. Silver Watch for 20 names; Silver Watch for 15 names.

The CHURCH UNION is the only paper that publishes Henry Ward Beecher's Sermons, which it does each week, publishing the morning or evening Sermon of the Sunday preceding.

The author of "Ecce Ecclesia" will set forth his views exclusively in the CHURCH UNION.

Send for a specimen copy, enclosing 10 cents.

Address CHARLES ALBERTSON, Publisher,

9 BEEKMAN STREET, New York City.

March 5 P 4t

BRADLEY'S

SUPER-PHOSPHATE OF LIME TRIUMPHANT.

Circular to Farmers.

NO BETTER PROOF OF THE SUPERIORITY of my Super-Phosphate over all others is needed than to know that the demand is beyond precedent.

After six years of practical experience in the manufacture of Super-Phosphate of Lime, I feel warranted in saying to the farmers that I understand how to manufacture it; and to all who have used my Phosphate in the past year, I can say to you that it beats every ton of Phosphate which I send to market. It will fully meet the standard of my previous year's production. No Phosphate manufactured by me is sent to market until analyzed and known to be up to the standard required.

It is often asked, "Will I purchase Bradley's Phosphate?" I would purchase Bradley's Phosphate if it were the best. I have sold last year, to all men I say, you can buy it with confidence. I know what I have stated above to be true. I do not allow myself to guess at a single day's production. Until proved by analysis, none is sent to market.

I have expended, the past year, over fifty thousand dollars in erecting Oil and Water power machinery, &c., including a large horse-power engine, and I have, therefore, much better facilities for manufacturing than heretofore.

Boston, Dec. 17, 1867.

S. DANA HAYES, State Assayer, 20 State St., Boston. Dear Sir.—I have written the above circular with a view of sending it to my customers and the farming community at large.

You have been familiar with my mode of manufacturing the Super-Phosphate of Lime for a long time, and within the last four months have made many analyses representing several thousand tons of Phosphate now ready for market.

Please let me know if you can endorse my statement in full as to the quality of the Phosphate I am now manufacturing, and oblige. Your Ob't Servt.

W.M. L. BRADLEY.

STATE ASSAYER'S OFFICE, 20 State St., Boston. Mr. W.M. L. BRADLEY: Dear Sir.—Your favor of the 17th is at hand. I have no hesitation in saying that what you have stated in the circular in reference to the quality of my Super-Phosphate of Lime, is fully substantiated by the many analyses made here, within the last six months.

I made a great many analyses of your Super-Phosphate last year, and a still larger number this year, and take pleasure in saying that you have, by long experience, learned to manufacture a fertilizer of uniform quality. I find by comparing the analyses of this year, with those of previous years, a great improvement in the